

ZION'S HERALD

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THE LIGHT OF THE NEW JERUSALEM. — All who trust in Jesus for salvation, notice the prominence given to His sacrificial character, even after His work of love has been accomplished, and the redeemed are gathered home. The songs of praise that float down the golden streets are not ascribed to the "Only Begotten," "The Heir of all things," "The Anointed of God," or "The Prince of Peace;" but heavenly voices shout, "Worthy is the LAMB that was slain." It is not said that "The brightness of God's glory and the express image of His person" illuminate the "great city descending out of heaven from God;" but "the LAMB is the light thereof." Nowhere in the Word of God is the truth more plainly declared that the gates of Paradise are opened only by the atoning blood of Jesus. Of all His offices, His sacrificial is the highest. The saints in glory find their highest joy in Him as a Lamb. The Lamb is their light. If we reject Christ as an atoning Saviour here, can we expect to find joy in singing, "Worthy the Lamb" hereafter? If we prefer to attempt to save ourselves now, rather than believe in Him who died on the cross for us, can we dwell within those jasper walls where the LAMB is the Light? Look to that Light. Hasten unto it. Let its blessed beams do what no natural light can, — cure your blindness and open your eyes. Softly they fall upon your soul. Let them irradiate it with everlasting glory.

THE WAY IT WORKS. — We were told at the beginning of the courtship of our aristocratic cousin and our sable sister, — the Unitarians and African Methodists, — that this only meant that "we take your money and do with it as we please." We warned our sister then of her peril. But she got desperate and went ahead. Now see the result. Bishop Payne, or "Payne" as he signs himself, without even a *fi*, as the Papal bishops have, to lean against, writes the Rev. Charles Lowe, Secretary of the Unitarian Association, about the confraternity of Antioch and Wilberforce, or rather fraternity of Antioch with Wilberforce; confraternity is not yet attained. Wilberforce does not send any of her professors to Antioch. The handle is all on one side of the jug, as is natural. In it he says: —

"This day week, President Hosmer and Professor Orton came to Wilberforce University. The former prefaced the

course by very appropriate but brief remarks; the latter gave an introduction to a course of twelve lectures on Theology, which was very impressive. On Wednesday of this week, he returned, and delivered the second, which deepened the interest created by the first, and made both teachers and students feel that God has sent you to confer incalculable blessings upon our institution, and through it upon the race."

So theology has got along. Mechanics and physics are consummated. "The race" of which the Bishop speaks, is probably something else than the human race, for of this all his people are members, and no "blessing" would ever flow to it from such theology. The marriage is as we warned. "As the husband is the wife is." The African Methodists will have to change their name, and call themselves after their consort, if they can tell what its name is. May they yet escape their peril, and may our Church hasten to save them by surpassing our friends without in superior love and unity. This we can easily do. Let the Ohio Wesleyan exchange professors, and Antioch is outstripped. Reciprocity has never yet been tried by them. Will we do it? Advocate it, *West-ern*; practice it, Delaware.

The last political act in the great warfare against Slavery was taken by Congress last week, in the passage of the Amendment to the Constitution, forbidding the States from disfranchising the negro. It has passed the House under the lead of Mr. Boutwell, and Henry Wilson has introduced it into the Senate, which it will probably pass this week. Thus it reads: —

ARTICLE — § 1. — The right of any citizen of the United States to vote shall not be denied or abridged by the United States or any State, by reason of race, or color, or previous condition of slavery, of any citizen or class of citizens of the United States.

SEC. 2. The Congress shall have power to enforce by appropriate legislation the provisions of this Article.

This will probably be adopted by twenty-four States this year, and the four now necessary to make up the two thirds can be found in the yet unreconstructed States of Virginia, Texas, Mississippi and Georgia. If passed, it sweeps away the last political barrier against the equality and fraternity of man. Then comes the next duty, social equality. The State has done its legal duty, the Church must lead in this social reform. Its advance is everywhere discernible. Black and white mingle at the same conferences, at the same board, in the same schools and colleges. They are becoming unified in the South. Let the Church lead this last assault, and make the brotherhood of man in America complete in the Lord.

THE CIDER DODGE. — The Legislative Committee on License and Prohibition are doing the unusual, if not most improper thing to hear testimony from the members of the Legislature on the matter of Temperance. Their witnesses are advising the repeal of all laws against the sale of cider. It is shrewdly said, that such a concession opens the door to the sale of lager beer and ale, and then to that of wine, and so on to brandy and whiskey. This is not true. For if permission is granted to sell cider, "not to be drank on the premises," that would not help the parties who only wish to sell the other beverages to be drank on the premises. We hope no especial concession will be made of this beverage. It is not so universal a drink as lager beer or ale. Its sale is not forbidden in the Prohibitory Law for all other purposes than a beverage,

age, and the reason why it was not kept for sale by our grocers was that there was no demand for it. Apples are worth more than cider: and have decreased as the demand has increased, this fruit having for years been blasted, we might say (if our kindly critics of *The Register* and *The Watchman* would allow it), by the providence of God because of their perversion to this use. Let the law be restored in its wholeness. It infringed on no one's rights; it protected the Commonwealth from grog-shops, vice, and crime as no other law has ever done.

THE POISON SPREADING. — Dr. O'Leary, an itinerant lecturer on Physiology, declared to a crowded house at the Tremont Temple last week that the Bible account of the creation of Eve was false, dwelling at length on its absurdity. This is a part of the popular programme of the Prince of the power of the air, who makes daily journals and popular lectures that are patronized almost exclusively by Christian people the vehicle of his infidelity. If the "Dr." is as erroneous in his physiological as in his Biblical views, his lectures must be worthless affairs.

A RARE SIGHT. — The Massachusetts Anti-slavery Society, at its Thirty-ninth anniversary last week, was addressed among others, by three colored officials of the State and Nation, two of whom were slaves five years ago: Rev. Mr. Sims, a member of the Georgia Constitutional Convention and the Georgia Legislature, Mr. Davidson, a member of the Florida Legislature, and Hon. Mr. Menard, member of Congress elect from Louisiana. Truly the world moves, and the Southern world especially. It also made this proper declaration on caste.

Resolved. That in conformity with the radical idea of American civilization, as a preventive of future dangers, and as a measure indispensable to the perpetuity of our Republic, we call on legislatures everywhere, and on the community generally, and especially on the churches, to spare no effort for the total destruction of the spirit of caste, wherever and in whatever it shows itself.

INAUGURATION PRAYER-MEETING. — The suggestion in *THE HERALD* that a prayer-meeting at the Capitol take the place of a ball, has been expanded by the Philadelphia Presbyterian and Methodist preachers into Inauguration prayer-meetings all over the land. It is a good idea. Rev. and Hon. Mark Trafton seconds the call in these words. Let it go forward: —

The effort to get up a grand Inauguration shuffle for the coming 4th of March seems to "hang fire." The President elect seems to be of the mind of the Napoleon who, when invited to dance by a gay lady, replied, "The fact is, Madam, my forte lies not so much in dancing myself as in making others dance." Now I propose a united prayer-meeting of all denominations of Christians on the evening before the Inauguration, March 3d. Will it not be most acceptable to God, and grateful to the feelings of the man about to assume such grave responsibilities, to know that millions of prayers have gone up to God for him, and that he has a place in the sympathies of the people of God?

Yours truly,

M. TRAFTON.

PROVIDENCE, Feb. 5, 1869.

The Presiding Elders' Conference, called by a notice in our Church Register, will, we trust, be attended by all the brethren invited. It is an excellent idea. We hope their exercises will be open to the public. Their ministerial brethren and others will gladly attend their deliberations.

Original and Selected Papers.

BEHIND AND BEFORE.

Golden memories throng around me, as the birds around the flowers,
Dipping into all the honey, very happy all the hours.

All my thoughts are going backward, to the time I was a child,
When the sweet and dewy morning looked up in my eyes and smiled.

When the pale and holy evening, came down softly from the skies,
Whispering, "Love is sweet, my daughter—sweeter far is sacrifice."

Life was clothed in wondrous beauty, covered over by the stars,
Bordered by the spicy blossoms, lulled to music all its jars.

Then a path seemed for me opening, with an angel at its head,
And the white immortals round him, were those whom men called the dead.

O, I lived then in fast pulses, a sweet sister with me walked,
Intertangling vines and roses, whilst of heavenly things we talked.

We were one in love and longing, as two dew-drops in the air
Hide together in one blossom, and increase the fragrance there.

O my sister, I am lonely; tears to-night are in my eyes;
Still that same, calm voice is whispering, "Sweeter far is sacrifice."

I am hasting on that pathway with the angel at its head,
With the white immortals round him, whom the living call the dead,

Where I'll meet and know and love thee; there together we will walk,
And forever and forever, with our Saviour will we talk.

B. R. W.

THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

CHAP. VI.

It was rather a strange looking little group that found its way next day to Mrs. Kensett's door; and the village people looked and wondered. Not that such children were a particularly uncommon sight in the village,—Sam Dodd and his companions were much in the habit of surveying by day the apple-trees and melon patches which they meant to visit by night; while a travelling show of any kind was pretty sure to call out the Vinegar Hill population in force. But to see a little knot of the young outcasts together, walking quietly along the broad village street, that was a wonder. They looked like themselves still,—out at elbows and out at toes, and somewhat brimless in the matter of hats; but upon some of the faces and some of the hands were strange tokens that the boys had broken caste, and made an attempt at least to show what color they were by nature.

"Bad sign!" as the worthy farmer remarked to himself,—he to whom Mrs. Kensett had applied for directions that first Sunday,— "those young vagabonds are plotting somethin' a little above the extra."

But an inquiry as to "what was on foot now?" brought no more satisfaction than an extremely irreverent—

"Hullo! old plough-tail, guess 'tain't none o' your business,"—and the good farmer went his way, resolving to put an extra lock on his hen-roost before the sun should set.

Otherwise, if not spoken to, the children went on quietly enough,—even a little shyly, for them,—until they came to the little white fence and gate, with its enclosure of sweet flowers, where Mrs. Kensett lived. There the shyness reached its full development; and they hung about the gate, and peeped through the fence, and did everything but go in, until the lady herself saw them from the window, and came out to fetch them.

Were you ever in possession of some new pleasure which seemed (as we say) "too good to be true?" So that the very sweetness of it made the whole thing seem quite fabulous and like a dream? Just in such fashion felt the little waifs from Vinegar Hill, as they entered Mrs. Kensett's parlor. For the rough words and scowling looks in the village street they were ready enough,—all that was part of their daily life, and gave them no manner of concern. But the lady's bright smile and kind tones of welcome; the clean room with its white matting and curtains; the pictures on the wall, the books on the table, the roses pressing their sweet faces in at the open window,—all these were utterly bewildering. Peter Limp hung back, and stood on one foot, and twisted his old hat into what was a new shape even for it. Jemmy Lucas got no further than to open eyes and mouth to their most wondering extent; and little Molly's face settled into an expression of rapt happiness and delight.

"But where are the rest?" inquired Mrs. Kensett, as she watched the three who had come.

"O, they's went about other business," explained Jemmy Lucas. "John Brook said he'd a sight rather go a shoot-in'. He could get supper enough at home, he said."

"And Tim Wiggins was a cuttin' of the bushes down in the holler," said Peter Limp. "They's going to try for a garding."

"And where is Sam?"

Little Molly started and flushed.

"I didn't hear him say nothin' about it, ma'am," she said, trembling.

"I did hear him say consid'able," remarked Peter Limp. "But guess likely the lady wouldn't care about hearin' of it over. Rather tall talkin' it was, to tell her."

"Sam Dodd's as growly as an old cat!" said Jemmy Lucas. "He just swore at me, up and down, for only askin' him if he wasn't a-comin'."

"He's no great loss, anyhow," said Peter Limp. "Guess most of us can live through the want of him, if the lady can."

"Ah," said Mrs. Kensett sadly, "I'm afraid I know why Sam would not come! I think I do not need to be told."

"O lady!" cried out little Molly,—and then she stopped and looked frightened.

"Never mind Sam now," said her friend, kindly. "Put your hats down out in the hall, and then come and sit by me, all of you, and we will have a talk before tea."

Down on the soft carpet, on the little foot cushions, or on the edge of a chair, so sat the children; twisted, curled, hanging about, like the knotty growth of a perverse apple-tree, but without its quiet repose. More restless than the smallest twig or the lightest leaf on the tree, they went from seat to seat, and from one position to another. But the eyes were bright and the faces eager, waiting for the promised talk.

"And who is sufficient for these things?" Mrs. Kensett thought, as she looked at them; then remembered—

"Ye are complete in Him."

"You see how it was, children," she began; "just as with those boys whom I asked to come to tea, so with the people that were bidden to the King's feast. 'They went their ways—one to his farm, another to his merchandise,'—each one choosing something else instead of the invitation, and going off to seek his own pleasure or business in other ways. And others still hated the King, and were angry with those who even mentioned His name."

"Did all the other folks come, ma'am?" said Molly: "the poor folks, out o' the hedges?"

"The servants," said Mrs. Kensett, "followed exactly their master's command; not seeking first the great or the wise or the rich people, but telling everybody they met the King's message of grace. If they met a rich man they told him, but if it was a beggar, they told him too; no matter how ragged or sick or ugly he might be. 'They gathered as many as they found.'"

"Well, I should ha' thought the beggars would be afraid to go," said Peter Limp,—"afraid o' bein' trapped, like, and ashamed o' what they didn't have on. That's how I should feel. And I ain't so ragged neither, but I ain't fine."

"Is that how you do feel?" said Mrs. Kensett. "For the Great King invites you to-day to come and be one of His children. Will you go?"

"Go?" said Peter Limp, "guess there ain't no king as would care much about seein' me nowheres."

"This King does," said Mrs. Kensett. "He loves you every one, and wants you every one in His kingdom."

"There's room around thy Father's board

For thee and thousands more!"

"Is that all of it, ma'am?" said little Molly, as the lady paused and looked at the children with her loving eyes.

"All of the hymn?" she said. "O no, you shall hear the rest."

'Come, sinners, to the gospel feast,
O come without delay,
For there is room in Jesus' breast
For all who will obey.

'There's room in God's eternal love
To save thy precious soul;
Room in the Spirit's grace above
To heal and make thee whole.

'There's room within the church redeemed
With blood of Christ divine;
Room in the white robes through convened,
For that dear soul of thine.

'There's room in heaven among the choir,
And harps, and crowns of gold,
And glorious palms of victory there,
And joys that ne'er were told.

'There's room around thy Father's board
For thee and thousands more,
O come and welcome to the Lord;
Yes, come this very hour.'

"That's just what the servants told the King," remarked

Jemmy Lucas, "after they'd got so many people there,—there was more room yet."

"Yes, and so it will always be, as long as the world lasts," said Mrs. Kensett. "Every day people are hearing the message, and going to the King, 'and yet there is room.' There will always be a place for every one that comes."

"But how's we to go?" said Peter Limp. "That's what I don't see."

"How did you come here?"

"Why! we just set out and comed," replied Peter, with open eyes.

"Well, first of all, you accepted my invitation; you determined that you would come."

"Yes, ma'am."

"And then you set out, as you say, and took the road which you had been told led to my house."

"Yes! How did ye know?" said Peter.

"And then, when you were in the road, you kept in it; you did not take the highway which crosses down towards the great city, nor the little by-lane which turns back to Vinegar Hill, nor even the pretty path which runs away up to your old play-ground by the church."

"No," said Peter, with a laugh, "in course we didn't. That warn't the way to get here."

"You wouldn't ha' seen us in some time if we had," said Jemmy Lucas.

"Well," said Mrs. Kensett, "it is exactly so with going to the Great King. You must resolve to go, in the first place, and you mustn't let either business or pleasure come in the way."

"Neither bushes nor shootin'," said Peter Limp, nodding his head. "I see!"

"And then," said Mrs. Kensett, "you must choose the right road, and you must set out, and keep on."

"And then we'll be there!" said Jemmy Lucas. "Well, don't that sound easy, now!"

"And will the King take us to the feast right away, ma'am?" said little Molly.

"When the story found guests for the feast," said Mrs. Kensett, "you must not suppose that they were all together. Some were very near and had but a short way to the King's house, while others must take a long journey to get there. But that did not matter, so that they all arrived safe."

"And is it a long way we must go?" said Molly.

"We do not know yet, little one," said her friend, gently; "but our King knows, and He will take care of all that. The thing we have to do is to walk in His ways, and be ready. I suppose the people in the story set out for the King's house just as soon as the servants called them. Wherever they were, and whatever they were doing, they set out at once."

"They wouldn't like to wait when the King had sent for them," said Molly.

"No indeed. And so, if we mean to accept this invitation of our God and King, if we want to dwell with Him in His kingdom, we should set out at once. There is not a minute to lose."

"But how's we to know how?" said Jemmy Lucas.

"You must beg of Him first to teach you," said Mrs. Kensett; "you must ask Him to lead and bring you, as I said before. And then remember, that every bad thing, every wicked word and action, every naughty thought, are all out of the King's highway. For the road to Him is marked out with gentle words, and kind looks, and right actions; and love and patience are like a hedge-row on either side."

"How's that, now?" said Peter Limp. "Pears as if I understood—and yet I don't neither."

"When you were coming here this afternoon," said Mrs. Kensett, "if you had seen a very muddy lane, full of dirty houses and scolding people, would you have thought that was the way to my house?"

"Guess we'd ha' known better than that," said Peter Limp.

"Why not?" said the lady.

"'Cause you's so clean and pretty, you know," said Jemmy Lucas. "Why, I don't s'pose you could live a minute where folks was fightin'."

"Well," said Mrs. Kensett, "never forget that everything good leads to God, but everything bad leads right away from Him. Pray to Him to keep you in the right way."

Then Mrs. Kensett rose up, and saying that they had talked long enough for once, and that she would tell them more another time, she took little Molly by the hand, and led the way into the garden.

OLD TESTAMENT THEORY.

BY REV. DR. NEWHALL.

Some editorial articles have lately appeared in *The Springfield Republican*, discussing the Old Testament ethics and theology. They are pervaded by certain ideas on the subject of revealed religion, which, unfortunately, are too common at this time. It is a matter of regret that a paper which is, in so many respects, an honor to American journalism, should make its editorial columns the vehicle of undisguised assault upon the records of revealed religion. We notice this attack because it embodies some of

the confused and self-contradictory opinions that are just now quite popular with a certain class of minds.

These articles admit that the Old Testament is in some sense a divine revelation, for Christianity is termed a "higher revelation," and "manifest predictions of Christ" are admitted to be found in the Prophets. Thus the divine authorship of at least a portion of the Old Testament is admitted, yet its prevailing ethics and theology are characterized as narrow and barbarous. The interpretation that finds the doctrines of immortality and future retribution in the Old Testament, is characterized as "medieval rubbish." The following extract shows the spirit of the articles. Speaking of the Jehovah of the Hebrews, he describes him as—

"An almighty Jew, an embodiment of human passion, fickleness, and partiality on a large scale. . . The father and friend of the Israelites, and the enemy of all other nations. This idea lies at the basis of Jewish morality, which is ethnical and not human. The justice and benevolence of the Jew were limited to his own people."

Christianity is then characterized as a religion for the world, in contrast with the narrow and "ethnic" spirit of Judaism, while the heathen gods are called "cosmopolitan," in contrast with the partial and jealous Jehovah.

Now, be it noted that this narrow theology, these barbarous ethics, pervade a book that the writer expressly calls a "revelation," a book which is admitted to contain "manifest predictions of Christ," and thus proves itself to contain Divine revelations, yet reveals "an almighty Jew" as the Supreme Jehovah! We can understand a man who utterly denies the Divine character of the Old Testament, but these statements we cannot understand. Does the writer understand them himself? How could a people who had such low and unworthy ideas of God be honored as the channel of Divine revelation? Why did God choose these writers who thus caricatured His nature and government, to reveal His will? Why were not the "cosmopolitan" heathens rather chosen? Such representations of Old Testament ethics and theology are comprehensible when coming from a Deist or a Parkerite, but they are self-contradictory from a professed believer in Revelation. The traits of the Divine character that are so offensive to the dainty sense of the modern Rationalist, pervade every page of the Old Testament. No criticism can dissect them out. One of two conclusions seems inevitable. Either the Great Creator is an "almighty Jew," fickle, partial, and capricious, or writers like this do not understand the Old Testament at all. The writer should either have rejected Revelation altogether or have taken a broader and profounder view of the Old Testament.

The God of the Old Testament is not only infinitely higher than the "cosmopolitan" gods of the heathen, but is infinitely higher than the vague, cold, impersonal absolute that is enthroned by the "free" religionists of to-day. The Jehovah of the Hebrews, in His pure spirituality, seen through material draperies; in His omniscience, before which "hell is naked," and the "hearts of the children of men" are uncovered; in His spotless holiness, before which "the heavens are unclean;" in His infinite hate of sin and infinite love of the sinner; in His sympathy with the afflicted and oppressed; in His resistless providences; in His mercy, "high as heaven," and His wrath that "burns to the lowest hell,"—this is the God that is craved by the storm-tossed heart, by every true and earnest soul that loves the right and hates the wrong. Men who look upon sin as a venial weakness, or as "good in the making," will not relish the thought of such a God; but those who see in it a black and fearful thing, a dreadful discord in the universe, will rejoice in the Jehovah that has promised to "break with a rod of iron," to "dash in pieces like a potter's vessel" the mighty ones who rise up against Him.

It was for the good of the world, it was worthy of a God to select and train a missionary nation to sow the seeds of religious truth through all lands. Not in partial caprice (God forgive us for writing the word!) was Abraham chosen, but that in his seed "all the nations of the earth" might be blessed.

Christ, in laying the foundation of that moral law which so many exalt to the disparagement of Judaism, simply quoted from the book of Deuteronomy. Love to God, and love to our neighbor, which sums up all moral duties, he taught in the very words of Moses. The Hebrew people were necessarily exclusive, for had they not been so they could not have fulfilled their mission. Their statutes and polity built up a wall against the invasion of surrounding idolatry. They were not taught to hate their neighbors, but to hate idolatry. Jehovah was the heart of the national life. What statute-book of ancient or modern times can match the tender precepts of Moses, "Remember the stranger, for ye were strangers in the land of Egypt?"

Christ "hath abolished death," yet He quoted Moses to prove the doctrine of a future life to the Sadducees. The Hebrew prophecies, as expressly as the Pauline epistles, declare that the "dead shall live," and that they "that sleep in the dust of the earth shall awake." Even far back in the earliest pages of the Old Testament we read of that lonely patriarch who walked with God in the midst of an evil generation, and "was not, for God took him." "I am JEHOVAH, thy God," was to the Hebrew mind a demonstration of immortality such as the Greek philosophy never attained, and such as modern Rationalism cannot even understand.

TALK ABOUT JESUS.

BY REV. A. B. RUSSELL.

The story of Jesus never wears out, but like gold tried in the fire, it shines the more in using. This could not be said of any mere man. No matter how great a benefactor he may have been, how amiable his character, or how many his virtues,—the narrative would not bear much repetition.

Not so with "Jesus." The story of His love, the object of His mission, the account of His sufferings, and His cross, constitutes a theme never to be exhausted. Though it has been the burden of every Gospel sermon since the days of the Apostles, either directly or indirectly expressed, it is still a mine of hidden treasures, ever gathered by those who love Him. Though it is the theme of every living witness in all our prayer and class meetings, from the preacher to the latest born convert, there is a freshness about it which thrills the soul and warms the heart of every serious listener, though it may have met the ear a thousand times before. Though it has been sung in

"Jesus, lover of my soul,"

and

"Rock of Ages, cleft for me,"

ever since these lines were sung by their immortal authors, Wesley and Toplady, it has not lost a jot or tittle of its inspiration. It comprehends an immensity of greatness, an infinity of love, and yet a marvel of simplicity. It is the wonder of sages, and yet the "glad tidings of great joy" to the rude, wayfaring man. How plain and unpretending was the gathering unto Him of His first disciples. He said to Philip, "Follow me," and he followed Him. After listening to His gracious words, he went and proclaimed to Nathaniel, "We have found Him of whom Moses in the law and the prophets wrote; Jesus of Nazareth, the son of Joseph." Nathaniel came and talked with Jesus, and confessed—"Thou art the Son of God, Thou art the King of Israel."

A nucleus was at that time formed, around which a great Church has been gathered, whose sons and daughters have been telling the story of Jesus ever since; and they will continue to tell it until what is told amid the sufferings of this present life, will be sung in "Hallelujahs of praise" on the mount of holy vision, where the saints will know Him even as they are known.

A HUMBLE MARTYR OF THE REFORMATION.—Passing over the martyrdoms of Cranmer, Ridley, Latimer, and the other eminent men who had perished at that time, the lecturer confined his attention to the accounts given of the martyrdom of individuals in the humbler walks of life. The first he noticed was that of William Hunter, aged nineteen, a London apprentice, who in 1554 was detected taking an interest in certain prisoners who had been condemned to death for heresy. He was suspected, and brought before Bonner, Bishop of London, and charged with heresy. The Bishop appeared to be touched by his youth, and promised him that if he would recant, he should not go through the humiliating ceremony of having to bear a fagot in public to show that he deserved to be burnt, but had been pardoned through the clemency of his judges. Bonner told him, "You need not bear the fagot; you recant between you and me. Just say you acknowledge the bread to be the body of Jesus. That will do for your conscience." Hunter told the Bishop that if he would let his conscience alone he would take care that it did not trouble either himself or any one else. The poor boy was sent to prison, and fed on bread and water, being kept in that state for three quarters of a year. His mother came and told him that she thanked Almighty God that He had given her a son who was not ashamed to confess the Lord Jesus Christ. He had several interviews with the Bishop, but remaining true to his principles, he was at length condemned to be burnt to death. When he was fastened to the stake, it was a cloudy day, and the young martyr burst out, "Son of God, shine upon me," and as if to show that his prayer was heard, immediately the clouds broke and a ray of sunlight shone upon his face. His parents stood near, and both thanked God for his constancy, and prayed that he might hold out to the end. The torch was applied to the wood, the smoke rose, and he mercifully perished before the flames had injured him much.

SPEAK TO THE STRANGER IN YOUR CHURCH.—Dr. Reid writes thus in *The Northwestern Advocate*:—Before we were born, the revered father of the writer came to this country. He was then a high-toned Churchman. He entered the great city, and on Sabbath went to the great church of the city, and was coldly shown to the stranger's pew under the gallery near the door. At once he felt that this was due to his plain apparel and humble appearance, and determined never again to expose himself to a like discourtesy. The following Sabbath he became a wanderer through the streets, and might have gone far from God. Accidentally—providentially, let us say—passing along John Street, he saw people entering a church there, and entered with them. He heard a plain, earnest sermon, and hearty singing and praying, and at the conclusion the person next to him shook his hand, and cordially invited him to come again. He was won, and did so; he became a regular attendant; a large family, then unborn, became mainly Methodists, and a son has for nearly twenty-five years been in the ministry. We shall save families and generations, who else might never be brought into a sanctuary, if we resume the sociality of early days. This social power was immense. It did not wait for parlors, or appointed occasions, but beamed out in all places, and at all times.

HAMATREYA.

[Appropriate to the Essay we published last week on the "Old Land-holder," are these solemn verses by R. W. Emerson].

Minot, Lee, Willard, Hosmer, Meriam, Flint
Possessed the land which rendered to their toil
Hay, corn, roots, hemp, flax, apples, wool and wood.
Each of these landlords walked amidst his farm,
Saying, "'Tis mine, my children's and my name's!
How sweet the west wind sounds in my own trees!
How graceful climb those shadows on my hill!
I fancy these pure waters and the flags
Know me as does my dog; we sympathize;
And I affirm my actions smack of the soil."
Where are these men? Asleep beneath their grounds;
And strangers, fond as they, their furrows plough.
Earth laughs in flowers to see her boastful boys,
Earth-proud, proud of the earth which is not theirs;
Who steer the plough, but cannot steer their feet
Clear of the grave.
They added ridge to valley, brook to pond,
And sighed for all that bounded their domain.
"This suits me for a pasture, that's my park;
We must have clay, lime, gravel, granite ledge,
And misty lowland, where to go for peat.
The land is well,—lies fairly to the south.
'Tis good when you have crossed the sea and back,
To find the stitfast acres where you left them."
Ah! the hot owner sees not Death, who adds
Him to his land,—a lump of mould the more.
Hear what the Earth says:—

EARTH SONG.

Mine and yours;
Mine, not yours.
Earth endures;
Stars abide—
Shine down in the old sea;
Old are the shores;
But where are old men?
I who have seen much,
Such have I never seen.

The lawyer's deed
Ran sure,
In tall,
To them, and to their heirs,
Who shall succeed,
Without fail,
For evermore.

Here is the land,
Shaggy with wood,
With its old valley,
Mound and flood.
But the heritors?
Fled like the flood's foam—
The lawyer and the laws.

MAN'S DREAMS AND PROPHECIES OF HIS ACHIEVEMENTS.—It seems as if the course of Providence with man was that he should only feel a need or have a desire awakened, in order that he might reach out and take the good gift that is ready for his reception. For of nature, as of grace, this seems to be the law, that he that asks shall receive, and that to him that knocks, it shall be opened. Man begins, it would seem, by repining at his own weakness, and envying the superior powers of the brutes. He longs for the wings of the eagle, that he may cleave the air; for the respiration of the fish, that he may swim the seas. He wonders at the strength of the leviathan, and at the swiftness and endurance of the horse, that can help him over space where human feet stumble; at the roar of the lion, and his mighty paw that makes him formidable in fight. And then imagination outlives these natural examples and affirms the powers and faculties of demigods and heroes; and man sighs again that he is denied this greatness. The bow of Apollo, that from the summit of Mount Ida can transfix the foe upon the plains of Troy; the winged heel of Mercury, that can carry messages in brief time over large space; the prowess of Proteus, that can triumph over fire-breathing dragons; the strength of Hercules; the hundred eyes of Argus, that can inspect on all sides what is going on in the world; and the hundred arms of Briareus, that can have a finger in every pie—these racked our envy and our aspiration; but then comes this crowned procession of inventors, that teach us that a good God, in giving man reason, has given him all these powers, scattered in the natural creation or imagined by himself; and that, in his practical, inventive reason, he includes and transcends them all.—*Wm. M. Everts at the Morse Dinner.*

WHAT IS SIN?—An improved answer to this very important question was recently given at a morning *seance* of wise female and male philosophers in Boston. They concluded that sin "is a departure from the strict limit of the ideal truth." "We are saints when we hold to this; and sinners when we depart from it." A young female philosopher of the company, who seemed to be troubled in her mind, inquired if sin was not "tangential;" and seemed to be comforted with the assurance that it most unquestionably was. Though all this is as intelligible as Boston philosophy generally is, there will be old fogies who prefer the definition, "Sin is any want of conformity unto, or transgression of the law of God." It seems about as intelligible as the Boston definition.

Afflictions are more frequently sent to the Lord's people for their profit, than to His enemies for their punishment.

For the Children.

OUR FOUR-YEAR-OLD.

Black-eyed May is four years old!
What a wonder to be told!
Yet her mother says it's so, —
No disputing that, you know, —
May, come here, you prancing witch;
Four years old, is't? where's my switch?
There, take that, that, that, and that!
Dare you laugh, Miss Pussy-cat?
Dare you roll your roguish eyes,
Winking, squinting, all so wise,
Now at Mamma, now at me,
Now at Johnnie, less than three!
Screaming now for very glee!
Scampering now to bite my knee!
O you vixen! — three feet tall,
"Pa not terrible at all!"

Four years old, and "Papa's pet;"
Hair and eyes of glistening jet;
Rosy cheeks and dimpled chin;
Puckered mouth, that holds within
"Forty smacks and fifty kisses;"
Heart with childhood's griefs and blisses
Overrunning all day long,
Now in tears and now in song;
Chattering, clattering, climbing chairs;
Teaching dolls to "say their prayers;"
Drinking tea from thimble cup;
Telling stories "all made up;"
Sewing, sweeping, baking "pies;"
Wants "a doll that rolls her eyes;"
Begs for pennies, wants greenbacks —
Cries "Hurrah for Grant and Colfax!"
Sings three hymns and "O Susanna;"
Plays a "tune" on the piano;
Plays croquet, and rolls her ball;
Knows her letters, almost all;
Plays like mouse in Papa's study;
Ransacks every nook and caddy;
Goes to infant class fair Sundays;
Talks about it all day Mondays;
Wants "two sticks of chocolate candy;"
Thinks the Grecian Bend unhandy;
Helps Mamma to spools and scissors;
Wants her hair curled up in "frizzers;"
Hunts for toys in Papa's pockets;
Gets up nights to see the rockets;
Thinks it's grand to go to Grandpa's;
Ate "three doughnuts up to Grandma's;"
Yields to Johnnie; — "he's a baby;" —
Tells what she'll do when "a lady;"
Up-stairs, down-stairs small feet patter;
All day long the small tongues chatter;
Falls asleep at supper-table;
Says "Our Father" best she's able;
"Now I lay me," softly, faintly,
Floats like vesper, sweet and saintly;
"Lord bless Papa, Mamma, Johnnie,
Lord bless May;" — Ah, lassie bonnie,
God bless thee; and many a year
This glad day and hour appear;
Sorrow smite thee never, never;
Blessings crown thy path forever;
Heaven be thine, and grace to win it; —
May is four years old this minute!

GEORGE LANSING TAYLOR.

A PEEP AT AN OLD SKELETON.

BY L. S.

In one room of the old Seminary where I attended school, there stood in one corner a tall cupboard, or case, with a faded curtain before it. Behind that old, innocent looking curtain was an ugly skeleton, hung together with wires, and looking very like, yet very unlike man. We never saw the skeleton save when in class the teacher wished to show us how our bones looked, and how they were joined together, but still I never glanced toward its case without thinking of its grinning jaws, and almost shuddering. In process of time it became necessary for me to handle it, to take off its arms, &c., and name the different bones. Ugh! it was hard at first, but for the good of those who were to be taught, I did it, and without gloves too! And now to-night, as I look into one corner of my past, I see the skeleton of a naughty deed I once did, and for the good of those who may be tempted, as I was, to conceal wrong doing, I will take it out, shake off the dust, and tell you all about it.

It was a bright summer day, and mother was gone; so the old farm-house was quiet, save the noise of bees and birds, a passing carriage, or Carlo's constitutional bark, between his naps. We children were at play in the friendly angle of a rail fence, at some little distance from the house, visiting each other, carrying our rag babies through severe attacks of measles, whooping cough, &c., when in the midst of my family cares, I happened to think that I was very thirsty.

In a trice I was in the kitchen, beside the pump, and right there a temptation met me. Close to the pump hung a bright tin dipper, and on the shelf above it, was a

shining glass tumbler. Now, anything made of glass always had a wonderful tendency to slip out of my hands, and tumblers, especially, became tumblers indeed, whenever in contact with my unfortunate fingers. So, after hearing patiently my tearful "I didn't mean to" over a baker's dozen at least, mother had said that very morning: "Now, Lucia, if you break another tumbler, I shall punish you severely. When you want a drink of water, use the tin dipper. Now remember it, will you?" I promised, all in good faith, and now — should I break or keep that promise?

Standing there that bright afternoon, it seemed to me that I *must* use the forbidden glass. "How much cooler and sweeter and fresher the water would taste than if taken from tin."

"But you promised to use the dipper, you know," suggested my good little mentor, "and glass is so slippery in your hands."

"But how can it slip, I'd like to know, when I hold it tight in both hands," I argued.

I don't know as Eve wanted the apple much more than I wanted to drink from that tumbler, and the same wicked tempter that conquered her conquered me. I took the glass, filled it with water, and stepped to the door to enjoy the draught as best I could.

There sat old Carlo, his eyes fixed on me with a strangely human reproach in them. "Go away, Carlo," I cried angrily. He only wagged his tail knowingly and gravely as if to say "Naughty girl! Naughty girl!"

I couldn't bear that. "I'll throw this water on you if you don't stop looking so," said I, and suiting the action to the word, the water went and the tumbler too, smash! on the stone step at my feet! There lay the glittering pieces, each one seeming to say, "There! there! I told you so!" My heart beat fast, and my eyes filled with tears. "What should I do?" The tempter was there to tell me.

Haven't you noticed, children, that he coaxes you very sweetly at first, but so soon as one wrong act is done, he changes his tune and drives you. You *must* do the next wrong to cover up the first. So now he said, "Quick Lucia, pick up the pieces and hide them so no one will ever know it."

A moment more and I had them all in my apron; then running to the workshop, which was an old dwelling-house, I found a hole in the wall through which I put the pieces, one by one, and heard them rattle down in the darkness far out of sight. The deed was done, but O, my heart was heavy as lead. The beauty was gone from the day, and it seemed as though I never could be happy any more. Slowly I went into the house, took another tumbler from the pantry and put it upon the sink shelf, with no heart for play, not caring whether my beloved doll, Annabella, whom I had left in the doctor's hands, were out of danger or not. Mother came home, but I wasn't glad to see her; instead, I trembled lest she might discover her loss and my guilt. But no! time passed on and no one but God and I knew the secret that was hidden out in the old workshop. Years slipped away and mother was called home to heaven, and I never confessed that naughty deed to her. I never confessed it, and now it is too late. She never can say, "I forgive you, Lucia," though I long so much sometimes to hear it.

There's nothing sweet or attractive about this little old skeleton which I have shown you, but you may learn several things from it which, if heeded, will help you. Be careful not to have any such unattractive keepsakes in your own hearts. Keep its rooms clean and clear of all rubbish; back closets and cupboards, as well as front parlors. Would you like to know how to do it? Ask God to give you a *tender conscience*, that anything mean, selfish, or sinful may be so offensive that it shall not be invited to stop a single minute even for a chat at the door, but be driven off, leaving room only for pure and noble things.

CHARADE.

I am composed of 11 letters.
My first is in Barnabas, but not in Paul.
My second is in speak, but not in call.
My third is in new, but not in old.
My fourth is in heat, but not in cold.
My fifth is in river, but not in lake.
My sixth is in offer, but not in take.
My seventh is in all, but not in one.
My eighth is in ounce, but not in ton.
My ninth is in find, but not in seek.
My tenth is in second, but not in week.
My eleventh is in rise, but not in fall.
My whole should be possessed by all.

A. H. H.

ANSWER TO ENIGMA, NO. 2.

Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife.

ANSWER TO SCRIPTURE QUESTIONS, NO. 3.

- | | |
|---------------------------|---------------------------|
| 1. Josh. xvii. 15 and 18. | 5. 2 Sam. vii. 18. |
| 2. "xxiv. 31. | 6. "xx. 16. |
| 3. Judges ii. 20, &c. | 7. 1 Kings iv. 20 and 25. |
| 4. "x. 16. | 8. "xx. 31. |

TOWER OF LONDON. — Crowd of American tourists around a halberd. "Sort of a hook-hatchet, to enable soldiers to climb over a wall," remarks Henry Morford, ponderously. "Often read of it," strikes in Llewellyn, "it's what they call a climb-ax!" The beef-eaters form four deep, to march him out of the building. — *This Week*.

FROM HERE AND THERE.

PEACE IN BELIEVING. — One of the dearest joys is a sense of perfect peace with God. O, I tell you when one is quiet for awhile, and the din and noise of business is out of one's ears, it is one of the most delicious things in all the world to meditate upon God, and to feel He is no enemy to me, and I am no enemy to Him. It is beyond comparison cheering, musingly to feel I love Him. If there be anything that I can do to serve Him, I will do it. If there be any suffering which would honor Him, if He would give me the strength to endure it, it should be my happiness, though it caused me to die a martyr's death a thousand times. If I could but honor my God, my Father, my Friend, all should be acceptable to me. There is nothing between the Lord and me by way of difference or alienation; I am brought nigh through the blood of His dear and only begotten Son. He is my God, my Father, and my all, and I am His child. Some of us have tried the imaginary happiness of laughter; we have mixed with the giddy throng, and tasted the wines of the house of carnal merriment, but our honest experience is that one single draught from the cup of salvation is worth rivers of worldly mirth.

"Solid joys and lasting pleasures
Only Zion's children know."

A quiet heart, resting in the love of God, dwelling in perfect peace, hath a royalty about it which cannot for a moment be matched by the fleeting joys of this world. — *Spurgeon*.

PUMPING — "Pumping a man," — i. e., seeking to get information from him indirectly — may be traced to Otway's "Venice Preserved," act 2, sec. 1, where Pierre says: —
"Pump me not for politics."

ON TICK. — Tick for credit is a word at least as old as the 17th century, and is corrupted from ticket, as a tradesman's bill was formerly called; and the phrase was originally on ticket — i. e. things taken to be put into the bill. Sedley, in "Mulberry Garden," 1688, says:

"I confess my ticket was not good,"
and Oldham (Poems, 1663,) has:

"Reduced to want, he in due time fell sick,
Was fain to die, and be interred on tick."

The statute, 16 Car. II., against gaming, enacts that "If any person shall lose any sum of money so played for, exceeding the sum of £100, at any one time or meeting, upon ticket or credit," &c.

FOOL OF THE DEEPEST DYE. — "Do you see that man there?"

"Yes, what of him?"

"He's a fool of the deepest dye."

"How so?"

"Why, he's over seventy, has magnificent white hair and beard, and yet dyes them to a muddy black."

AWAY FROM THE BRINK! — Isaac Taylor, when speaking of the identity of Sacramentarianism and Romanism, says that as the fall of Rome will be the hour of the fall of all that has any connection with it, of all doctrines that are of the same kindred, "the rivalry among Protestant denominations should be to see who can retreat the farthest from the brink of the abyss into which Popery is to fall." The Protestant Churchman says, "What heart does not feel that this is true? What sentiments, then, does it awaken to see our Church drawing, not farther from, but nearer to, Romanism? Does it suggest the question: How much nearer shall I allow myself to be drawn? Is it not time for all Protestants to resolve that they are too near to the peril to be safe; that the imminence of the danger requires that they withdraw from the brink to which their Church is dragging them?"

The origin of Mrs. Heman's celebrated poem, beginning, —

"The breaking waves dashed high,"

is said to have been as follows; Mrs. Heman received a parcel of books from New England, around which was wrapped a newspaper, containing Edward Everett's Plymouth oration in 1824. A passage in this speech caught her eye, and she read on, until, inspired by what she read, she sat down and began the poem, which is likely to last longer than any of her numerous verses. The late Dr. James Kendall of Plymouth, used to vouch for the truth of this anecdote, in which there is nothing improbable.

When the heart in its highest exercise is loose in sympathetic Nature, every form or shade of flower, every flavor of perfume, every strain of bird, every caprice of light, every stir of insect, all the glory caught between the brackets of the grass-blade and the star, is but thought, bare to its quick, swimming in an ocean of resplendent love.

An indignant orator at a recent political meeting, in refuting an opponent, thundered; "Mr. Chairman, I scorn the allegation, and I defy the alligator."

Among the quotations in common use, "Dark as pitch," "Every tub must stand on its own bottom," are found in Bunyan. "By hook or crook," "Through thick and thin," are used by Spenser in the "Faerie Queen." "Smell a rat," is employed by Ben Jonson, and by Butler in "Hudibras." "Wrong sow by the ear" (now rendered, "Take the wrong pig by the ear"), is used by Ben Jonson. "Turn over a new leaf," occurs in Middleton's play of "Anything for a quiet life." "The moon is made of green cheese," is found in Rabelais. "To die in the last ditch," which is popularly supposed to have originated in the South, during the late Rebellion, and is traced to William of Orange, who once said; "There is one certain means by which I can be sure never to see my country's ruin — I will die in the last ditch."

SWEARING. — A profane coachman, pointing to one of his horses, said to a pious traveller,

"That horse knows when I swear at him"

"Yes," replied the traveller, "and so does your Maker."

The coachman seemed to feel the reproof, and became silent.

Correspondence.

LIFE IN ITALY.

"Tune up, Pifferari, tune up 'Garibaldi!'"

Upon our steamer from Marseilles, amongst the raft-load of picturesque and dirty denizens of the steerage who were rejoicing upon their way homeward, there were some of the wild-haired Neapolitan children (the *Pifferari*, literally, *Whistlers*) who serve as the gypsy troubadours of all modern Europe. Cambridge students of some years ago may well remember one of their minstrelhood, Nicolo, the Candy Boy, who had strayed over the ocean. And Nicolo too, could "tune up" ("Soudre") the "Garibaldi" Hymn, but with no such fervid energy as his shaggy brethren, when under their own warm sky and among their excitable compatriots. So in response to frequent calls like the above, our *Pifferari* never tired of giving them the "Garibaldi" and "Venezia Liberata" ("Venice Liberated") and more of the like, with accompaniments upon a bag-pipe and a fife, and wild dancing, all together. In the last, sometimes, all the Italians would join, now and then, with a fury, like some impassioned and unclassical Bacchanals.

Just such a shouting and dancing as this, seems to be the only power that can wake up the Italians, and make their sullen, sleepy eyes sparkle with hope or rage. Otherwise they sink the thoughts of their wrongs or their degradations in a lotus-like lethargy, and only stir when they are fired by some wild enthusiasm. Cool and calculated improvement, as in other nations, has never found any place with them. They reverence their unique statesman, Cavour, build monuments to recommend his memory to posterity, instruct their state's ministers to do as he did, and place his face upon their currency instead of the king's (a most singular mark of honor in a monarchical country. This "Blue-back" currency is by the way engraved in New York). Cavour did better for Italy than all his countrymen, but he was not a typical Italian. They have had no statesman like him in the past, and cannot well hope for such another in the future. They can at any time make one wild charge under any leader who excites their enthusiasm; but they will have no guiding hand at the head of the state to hold them steady, and to secure what they had won, as Cavour might.

Garibaldi has lost not a whit of the devoted confidence which all Italy has in him, because of his last Roman expedition's having been driven back by the French army. (That, one can see plainly in the newspapers and other organs of expression for popular feeling, and in the condition of their leagues,—of which anon.) Even if reason might condemn him, the Italians would not. They simply blame their royal government, the more, and ascribe to it his failure, and cheer all the more wildly, on occasion, for Garibaldi. I have lately, several times, met bodies of young men marching about in platoons in the evening, singing the "Garibaldi Hymn." Moreover, the efforts of the Liberals of Italy are more broadly and efficiently supported than you may know. They have a large and powerful league, with branches over all the country, whose business it is to have money and men and moral support, organized for general social enterprise, and notably for the advance upon Rome. This league—the "National Fraternity of Artisans, under the distinguished Primate, Joseph Garibaldi!"—rejoices in publicity; and one sees, occasionally, posted upon the walls, printed statements of their increased power in membership and funds.

"OUR TRIBUNE OF THE PEOPLE,"

as I heard a Florentine gentleman call him, the President of this League at Florence, is Signor Dolf, a baker, and several times a prominent deputy in the Parliament. He is spoken of with great respect, and seems to be a thoughtful and distinguished man. Menotti Garibaldi is away upon some mysterious mission among Austria's enemies around the Lower Danube, where Col. Rideschini, his brother-in-law, has for some time been settled in business. His father himself, laid up again upon his little island, Caprera, has been somewhat ill. An Italian correspondent, who recently visited him, gives a very natural and romantic account of the patriarchal relations of their "much wandered" hero to the shepherd people who inhabit the rocky little island. They are as free as the Ithacans from customs, and lawyers, and religions, and live in a very harmonious state. Garibaldi expressed his confidence that he should live to make one more effort for his country.

OF AMERICAN ARTISTS AT FLORENCE.

Hiram Powers, the sculptor, is the oldest and the first. He has worked and won, at his art, in Florence, since now some thirty odd years. His life would be of interest—though I do not know that it has been written, because it is the life of one of the very first of America's pioneers in art, who had nearly as romantic a struggle in this home of the arts and luxuries, as the pioneers into our primeval woods. But his story, simply and briefly, as he tells it himself, was as follows:—

He was born in our Green Mountain State (one might see it still from his tall, spare form) and as a young man moved out to Cincinnati. There he worked as a mechanic and married Mrs. Powers, who has shared his labors and triumphs in these foreign lands without a single visit to America. Accident gave him employment in arranging the scenery of a theatre, of which he acquitted himself with unusual skill, and, in another smile of chance, Nicholas Longworth, the wine-growing millionaire, saw him at his work and remarked his skill in designing, and his eye for scenic effects. Mr. Longworth told him, much to his own surprise, that he could make himself an

artist, a sculptor, he thought, if he could acquire an art-education, and finally sent him abroad to study in Italy. Mr. Powers's reputation first became assured in the world after the exhibition of his "Greek Slave" and "Fisher Boy," at the London World's Fair. Since then he has had generous employment for his talents, and is especially unrivaled in his portrait busts. More of his works go to England than to the United States, I am told. He is at this moment engaged upon what may be his last ideal production. It is a fleeing Indian maiden, "The Last of her Race," and will soon be complete in the plaster (Mr. P. does not model in clay as other sculptors do), and then I can give you some better account of it. One sees in his studio, models or copies of all his works, many of them home acquaintances. And this reminds me of two anecdotes from Mr. Powers's experiences which I had in mind when I spoke in my last of the discrimination usually manifested by American commissions on public works of art. When his "Greek Slave" was exhibited at our New York Fair, the "Art Committee" believed it to be worthy of an "honorable mention," it was, verily, an uncommonly praiseworthy effort,—and they gave their medals to some artists whom the world had never acknowledged, either before or since the existence of our Art Committee.

After they became aware of their mistake, and of the "Greek Slave's" foreign reputation, some members of the same Committee went to the gentleman to whose care the statue was entrusted, and asked him to present it at another exhibition, promising to correct their former mistake! These gentlemen were honest but vacillating. Another case was the amusing *four pas* of an "honorable" gentleman upon the occasion of his introduction to Mr. Powers at a company in Florence. Hon. Mr. Moses—so we can call him, because that was not his name—lives on the rim of the classic Hub, and has very likely been a candidate for honors upon Art-committees. At least, when he was introduced to the old, white-haired artist (whose name he did not catch), out of complaisance he turned the conversation upon art, *Boston art*, to be sure, and gave to the unknown artist the information that a recent statue of Mr. Story's was a "ridiculous failure,"—worse, sir, if it could be, than that Webster of Powers before our State House!" Mr. P. told his critic that he was "sorry for that,"—it was his work, and he had done his best," etc. But Mr. M. became downcast, and could not be rallied. In reply to a courteous invitation to visit the studio, Mrs. M. and the family came and were delighted to see how fine the Webster was under the better light. But Mr. M. was seen no more.

Miss Sarah P. Remond, formerly of Salem, has been for some time past studying at the Medical College here, and has recently taken her diploma. Miss Remond, I believe, when she arrived in England some twelve years ago, because of the insults and wrongs to which her race was subject in the United States, took steps at once to become naturalized in Great Britain.

Last evening she gave the first of her winter's *conversations*. Dr. Benjamin Appleton of Boston was there, Mr. Jarvis, the Art-critic whose gallery of ancient masters is now a treasure possessed by Yale College, Signor Mignatny the Grecian artist, Holman Hunt, on his way from England upon an artist's excursion into the Holy Land—and most of the other artists and litterateurs temporarily and permanently fixed in Florence. W.

Our Book Table.

THE UNCOMMERCIAL TRAVELLER, by Charles Dickens (Fields, Osgood & Co.), is the last, and one of the best of the series. It consists of short and pretty stories, lively or pathetic. The Holly Tree Inn, one of his favorite recitations, is among them. This is a beautiful edition.

HARD CASH AND FOUL PLAY, by Charles Reade (Fields, Osgood & Co.), begins a library edition of this popular and powerful writer. They are printed in double columns, pleasant to the eye, and sold for the marvelously low price of one dollar. It will be a very successful enterprise. "Foul Play" is one of his best studied works, full of startling, yet natural situations, and of accurate and interesting study. Its life in the Pacific, and outcropping of a forged note, are remarkably well done. Charles Reade is an Oxford man, and a lawyer by profession. He will live in love longer than in law.

ISAIAH, WITH NOTES. By Rev. Henry Cowles, D. D. Appletons. Pp. 548. This is a compact, handy volume, on the greatest of the Prophets. It is orthodox, learned, critical, brief, and devout. It affirms the unity of the book against those who declare for two writers, and also advocates its prophetic character. It is not especially novel or brilliant, but will be a good helper to the ordinary study of the Word.

ANECDOTES OF THE CLERGY OF AMERICA. Philadelphia: J. B. Lippincott & Co. This is a good collection of good stories. They are not humorous so much as instructive and religious. They show how apt, often, is a word in season. We shall give our readers a taste of it, now and then, but advise them to buy it all for themselves. It is just the book for Sunday-schools. We may publish yet a list of attractive and true Sunday-school books. If so, we shall put into it, as two of the latest and best, Thompson's "Seeds and Sheaves," and "Anecdotes of the Clergy."

INTRODUCTION TO THE STUDY OF ENGLISH LITERATURE by Henry N. Day (Charles Scribner & Co.), is a good collection of bits from the representative eras and writers of English Literature, with a learned discourse on its laws and changes. It will do well for a text-book and reading-book, if it does not keep the pupil from ranging over all these fields, in which it allows him to slightly nibble.

THE CLOSING SCENES IN THE LIFE OF CHRIST, by Rev. D. D. Buck (Lippincott & Co.) gives the last few months of the life of our Lord, from his transfiguration to his ascension, in the Bible language, arranged synoptically and chronologically from the four Gospels. It is a good harmony of that divine history.

THE TRUE GRECIAN BEARD (Redfield) shows in poetry how a French grisette, with a "crick" in her back, originated this fashion. The poetry is as poor as the wit, and the wit as the fashion.

DR. JACOBS (Roberts Bros.) is another of the Handy Volume Series, far less novel, though professedly more of a novel than "Happy Thoughts"—which is the happiest novelist's thought of the day. It is a story of a German school-mistress and her protégé, and of a German and English minister. It mixes largely in religion, and does not always give the best. Rev. Dr. Jacobs becomes a half skeptic, and an unhappy man. It is no better, and no worse than its school.

LESSONS FROM LIFE, by Emily Hildreth (Lippincott & Co.), is a little volume of practical sense. Its brief sermons are precious in intent and influence. Full of Scripture, it can but be nutritious. Its shell is not distasteful, while its meat is most edible.

CHILDREN IN THE TEMPLE. A Handbook for a Sunday-school Concert. By Rev. H. Clay Trumbull. Springfield: W. J. Holland & Co. This is just the book for a Sunday-school superintendent, and for those ministers who say they cannot preach to children. It tells how to conduct and vary a concert, or any children's meeting. Mr. Trumbull is one of the best trained men in this work in the country, and he has put his whole soul into this book. Buy it, and try it.

JOHN CARTER, by F. J. Mills (Hurd & Houghton) tells the strange tale of a crippled artist, who, with his teeth, drew most accurate pictures. His first essays are given; his last, and chief, the Rat Terrier, is omitted. This life shows that nothing is impossible to genius, and perseverance. He was a poor silk weaver, a dissolute youth, who, though married, continued riotous. One night he climbed a tall tree for rooks, fell, and never moved afterwards. This brought him to thought and virtue. He inclined to art, and by slow degrees he made the pastime of a weary hour a source of pleasure, profit and fame. The book is valuable for its photographs, as well as for its story.

QUARTERLIES. The Baptist Quarterly advocates, in its first article, Scientific against Classical Education. It thinks the latter does not pay, because its professors do not get big salaries; but who can measure the salary he gets that can daily read Homer, Plato, Horace and Virgil, or John and Paul? Is it not more than a stone, which science gives for the classical bread? Prof. Arnold pleads against "Infant Baptism." His argument grants the opposite, because he shows that Infant Baptism admits of Infant Communion, which the Greek Church allows. And why not? Jewish children eat the Passover. Why should not Christian children eat what that symbolizes? "From three years old and upward," was the law. Prof. Arnold also complains of the falling off of baptized children and church members; but do not his immersed candidates drop off pretty badly sometimes? "Deacons" are discussed, a common topic in Yankee communities; "Ritualism" condemned; "The Sabbath as Saturday" defended by a Seventh Day Baptist, quite acutely. It is a good answer, in kind, to Prof. Arnold on "Infant Baptism."

The Congregational Review has put its usual dozen articles into four; a mistake. Its first paper reviews "Bushnell on the Atonement." It begins well, thus: "It is the fashion of our day to claim that their departures from obvious Biblical and evangelical truths recognize and contain the elements of the truths they depart from. The old style was to affirm that accepted views were really not warranted by the Word of God, and that their new ones were the more Biblical. The new style is a difficult and perilous one, vastly more so than the old one, in that it attempts more." He well shows that Bushnell obliterates "the Lamb slain" from his atonement. "The Persecutions of Early Christians" is a good historic sketch. "Dr. Shepard" is reviewed, and "The Bible Union's Bible" roasted over a slow fire by Mr. Jewett.

The Bibliotheca Sacra is a very superior number. It begins with a very instructive "Examination of the Synoptic Gospels." It shows how many things they have in common in quotation, in which they both differ from the Old Testament, and agree together; also, their identity in other passages and in words. It shows, too, where they differ from each other, and how their independence and unity bespeak one Master Divine Spirit possessing these minor human writers. It is an acute and valuable essay. Prof. Arnold states the position of the Baptist Church, as others have other churches; though, unlike others, his is an argument for his side, and against other positions, instead of a statement of his views. If they are through with these presentations, let some one,—Dr. Kirk, for example, or Dr. McClintock,—show wherein these churches all agree, and how minor and minima are their differences. Dr. Laurie examines the "Wine" question, and thinks he proves that the Jewish and sacramental wine was intoxicating. So we had slavery proved from the Bible. That does not prove the Bible approves it. That says, "Wine is a mocker; strong drink is raging." "Touch not, taste not, handle not." The great reform is based on greater evils. It finds the Bible on its side, and will not surrender either it, or total abstinence, or prohibition.

PAMPHLETS. The Probe is a new pamphlet magazine, conducted by J. Parrish, M. D., full of vigorous attacks on Tobacco and Rum. It should be read by every victim of these maladies. Subscribe for it to J. Moore & Sons, 1127 Sansom Street, Philadelphia; \$1.00, quarterly.

TRACTS FOR THE TIMES. A sermon preached in the M. E. Church, Richmond, on the Great Schism of 1844, by Rev. James Mitchell. Richmond: Nation office. Rev. Mr. Mitchell defends the conduct of our Church in the South, past and present, and shows that she has acted constitutionally and righteously in her treatment of the Church South.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
The Poetical Works of Charles Halpine	Harpers.	Dutton & Co.
Cast Up by the Sea, Baker.	"	"
Religion and Life, Reed.	New Jerusalem.	"
Valedictory Address of Gov. Bullock	Wrights & Potter.	"
It is Never too Late to Mend, Reade.	Fields, Osgood & Co.	"
Love Me Little, &c.	"	"
The Ladies' Repository,	"	J. P. Magan.
Our School-day Visitor,	"	Daughaday & Decker.
The Biblical Repository,	"	Scribner & Co.
The Radical.	"	"

BOSTON, FEBRUARY 11, 1869.

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to canvass for THE HERALD in Boston — apply at this office.

Subscribers who have not been called upon by an agent, or who cannot conveniently pay to an agent, may send directly to this office, and as soon as possible.

Soldiers' widows and superannuated ministers write us to discontinue THE HERALD, because they have no money to pay for it. One soldier's widow writes, "I have been unable to find work to do, and so I must bid good-by to the dear old HERALD." God bless her, she HAS THE HERALD still through a brother. Will no one enable us to send to such persons? We will furnish THE HERALD to all such for \$2.00 per year. Who responds with donations for this object?

A WORD TO ALL SUBSCRIBERS.

Remember

1st. All arrearages must be paid before the paper is discontinued.

2d. That an order must be sent to this office, before we discontinue THE HERALD.

3d. The price of THE HERALD for less than six months is 25 cents per month.

We trust all subscribers will give attention to these points, in order to avoid all misunderstanding.

We hope next week to change the dates as printed on the paper, to accord with the payments which have been made.

In all cases where money is sent, the name of each person to be credited should be given, with the exact amount to be thus credited.

THE HERALD rejoices in a subscription list larger than ever before. We have made large gains in the West, whence we receive many words of cheer. We do not purpose to allow this good work to falter but push steadily forward during the entire year. Let all our dear brethren rally to our support.

A brother from N. H. writes:—"No copies were taken in C—, and only one in B—, except two local preachers. I was told that it would be no use to try, hence I did nothing until a few days ago, when I thought I would try to do something. When I presented the paper it was found to be much more beautiful than had been supposed. I have obtained four new subscribers."¹

This clearly shows what can be done, and how easy it is to fail if no trial is made, or a trial made in an indifferent and hopeless manner. Most of our brethren believe that it is a duty and a privilege to circulate such a paper as *THE HERALD*, that it will supplement their work, and entering upon the canvass with this conviction they send us growing lists. A very few say "nothing can be done," and of course nothing is very well done.

THE MISSIONARY SOCIETY.

The articles in THE HERALD on the condition and needs of the Missionary Society have called forth a general consideration of this subject from the Church press. Able papers on the Society have appeared in the columns of *The Advocate*, *The Methodist*, *The Northern*, *Northwestern*, and our other Church journals. They have, as a general fact, coincided with our chief positions. In some of them there has been a lack of discernment as to what was the position of the Boston brethren and of THE HERALD, and therefore an unnecessary criticism of points that had never been advocated. A late *Northern* contains a letter from Dr. Eddy in which he eloquently expends his strength in battering down a tower that no one has ever built, and Bishop Ames, in his speech at Washington, seemed to have an eye at the same enemy, who has never appeared on the field. Both of these eminent brethren object earnestly to special agents, and advocate as earnestly the pressing of the duty of collecting moneys upon the pastors. In this we cordially agree. Never has a word been written or spoken of special agents as an institution, or in favor of relieving the pastors. The only word on the pastors at all was a complaint at

the annual meeting from the authorities of the Church and the Society that the pastors neglected their duty, and that the deficit in the income of the Society was due to their neglect. We believe in pressing more and more upon the ministry this great duty. But that does not interfere with the right position, that the Society needs a much larger force to bring it before the churches. It is no compliment to it, that only three or four persons conduct its gigantic business. This business is manifold. It must be classified into many departments, but may be generally divided into two, the office and the outside work. In the office are several departments. The reception of moneys is no small item of work. It takes several clerks to attend to this work in the Book Concern, and the receipts are hardly larger than those of the Missionary Society. Its disbursements to all parts of this land and to parts of all lands is another great and growing item. Its correspondence at home and abroad is immense and increasing, and covers every kind of work, from sending out minute supplies, — which also have to be purchased, — to giving advice in locating new work and in advising in matters of building, printing, and discipline. All this office work requires the largest judgment in its head and could absorb the time of many subordinates.

But there is another department as important as this. Not only do we need conference with missionaries and attention to finances, we need conference with Conferences and attention to the work of stirring up the churches. *The Missionary Advocate* should be put into the form of *The Teacher's Journal*, and made the most ample and attractive compend of the missionary work of our own and other churches. The Conferences should be visited, every one of them, and stimulated by the presence of these representatives of the Church and the Society. Special meetings should be held in the chief centres of every State under the direction of the Secretaries, to which the brethren of the section should be summoned, and where bishops and attractive speakers from its vicinity and from abroad should lend the influence of their presence. Thus the Leeds and other local missionary meetings have long been as influential for pecuniary results as the general Wesleyan Missionary anniversaries.

To do all this work, no two men ever created or that ever will be created, are equal. Dr. Eddy well says, "the Church should give the Board all the brain and hands needed to do the executive work of the Society. If the present force is not enough, increase it by clerk hire, or if it must be so, by the appointment of an additional Secretary." But we need secretaries for more than the executive work, if by that is meant the office work of the Society. These brethren must take the field. Our bishops are first created for stationing ministers; but they are used for much other and more public service.

Even more necessary is it that the Missionary Secretaries should take the pulpit and platform. The instinct of the Church has always made this the most prominent trait in its Corresponding Secretary. It may elect bishops who are chiefly wise in counsel, as it has frequently done; but it has never elected a Corresponding Secretary of the Missionary Society who had not, with this gift of judgment, or executive talent, especial attractions for the pulpit and the platform. Not clerks nor judges, but orators; not executive but popular gifts has it primarily sought. Dr. Bangs was chosen for his public gifts more than for his executive capacity. Dr. Pitnam's oratory gave him the chair, and no one will deny that Dr. Darbin's uncommon pulpit talent was the great reason for his selection and for his long and able occupancy of this office.

This will be her future judgment. The work has so enlarged that two secretaries should be elected as two book agents are,—one for the office and one for the external work,—and these two should be made of equal authority. But she will never abandon the instinct that compels the election of one oratorical officer.

How much this work has expanded ought to be noticed. We speak as though this enormous business can be run on the petty basis on which it wisely began. Look at its growth, even under the administration of its present Secretary. When he was elected, in 1852, he had less than forty Conferences to visit, and almost all of them this side of the Mississippi and the Ohio.

Now we have nearly twice that number scattered from Maine to Texas, from Portland to San Francisco. The work of the office has more than quadrupled. In his first year, the income of the society was, \$152,382, in the last it was, \$584,725.22. Its preachers and stations have multiplied in even greater proportion. Then we had no missionary in India, Bulgaria, Germany. Two of these are now our largest foreign Conferences. We had a very small force in China and a feeble work in Africa, South America, and among our own Indians. We had no openings at the South, and a very moderate work among our own population. Now we have planted our colonies in all continents, filled the South with our men, and occupied hundreds of places in the North.

To do this office work of supervision and direction, requires the constant presence of the ablest management. Such management it now receives. But it is impossible that the supervision of the affairs of the office can be carried on with the external work of stimulation. We must have an increase of this force. We must have Secretaries who shall devote all their time to the work of increasing the collections of the Society, who shall visit Conferences, arrange for local celebrations, bring out the returned missionaries, and employ them in educating the people. Till this is done, the work will languish, funds fall far short of the needs of the Society, and the pastors fail to be worked to the measure of their capacity.

There is a constitutional conflict arising, and *The Methodist* prophesies a contest before the N. Y. Legislature between the Secretaries and the Board of Managers, in respect to charters and General conference prerogatives. This should be delayed till they can agree on the matters in dispute, as nothing therein needs haste or division. Meantime, let them employ some brother or brethren, to visit all our Conferences this spring and stir them up in this greatest duty, the increase of donations. They will not ask for pay, but if officially appointed will be clothed with an authority they cannot otherwise possess, will feel at liberty to go, and will be sure of being welcomed. Rev. Messrs. Wentworth, Hauser, Warren, Parker, Butler and other returned missionaries could be so used with great benefit. Other brethren, like Drs. Eddy, Hatfield, Newman, and Cummings could effectually serve this cause. The Church holds it above her chief joy. Let it respond to this regard by a breadth of view, and an energy of action, and its fields and funds will be constantly multiplied and greatly reinforced, while its jubilee year shall prove itself as worthy of its name as our century year was of its, by giving what we have long planned for and even boasted of—a million of dollars into its treasury.

DEAD BEAT.

We had supposed that our late Centennial Celebration, with its financial successes, and the then accredited fact that we had grown by far the most rapidly, and were by "a little" the largest of any of the churches, had developed the tallest talent for bragging possible in a pious and modest people. We confess, however, that we are so completely outdone in this style of Christian labor, that it begins to be a matter of some doubt whether we ever bragged at all. Our utter discomfiture will be seen by the following brief paragraph, taken from a late issue of *The Boston Journal*.

THE BAPTIST CHURCH IN AMERICA. The following is a brief statement of the origin and status of the Baptist Church in the United States.

"In 1767 the first effort at systematic organization among Baptist churches in New England resulted in the formation of the Warren Baptist Association. This body sent a delegation to the first Congress, in Philadelphia, in 1774, to petition that body to secure Baptists in their religious rights. It will be seen from this that the year 1767 (one year after the Methodist Episcopal Church was fully organized in this country), may be regarded as the period when the Baptists began to be an organized and aggressive body in America. There is now in the United States, leaving out Canada, 1,109,926 members of the regular Baptist Church. There is also under the direction of the denomination, thirty colleges and theological seminaries, excluding all west of the Mississippi, which are only in an incipient state. The amount contributed to benevolent objects during the past year is \$908,848, excluding the contributions of nineteen States to their State Conventions, which would swell the amount to more than \$1,000,000. Thus the last organized church in America has become the largest."

No one need stay to remark the grammatical mis-

takes in this "brief statement," for the writer was probably so thoroughly astonished at the historical facts he had discovered that he was entirely oblivious to grammar.

We are equally astonished (and hence will not hold ourselves responsible for mistakes in grammar) to learn that the Baptist Church was really organized in 1767, "one year after the Methodist Episcopal Church was fully organized in this country." It seemed to us, that every schoolboy knew that this "full organization" was late in the year 1766, when an Irish local preacher preached the first Methodist sermon to five Irish emigrants, in his own hired house in New York City.

In 1766, then, there was in all America one congregation of five persons. One year later there were Baptist churches enough in one State or section alone, to form the Warren Baptist Association. This ecclesiastical Froude has upset our reckoning, for our historical authorities have always fixed upon the year 1639 (*History of New England*, I. 424) as the time when Roger Williams "became dissatisfied with his baptism," and when he "was baptized by one Holyman, a poor man, late of Salem," and when "Mr. Williams rebaptized him and some ten more." (*Winthrop*, I. 293).

We have always supposed that Mr. Williams had the start of Mr. Embury by about 120 per cent. in members, and in time, by about 127 years. All this, however, must have been a pleasing fiction of the Colonial age.

We had supposed too that the Methodist Episcopal Church was organized in 1784 and "fully organized" in 1792 (at least so all our histories as well as official records say), but of course they don't know, and now this entangling delusion has been kindly exploded.

Again, we are glad to learn that the Regular Baptist Church numbers 1,109,926 members, and we should be gladder to know that they numbered as many more. We are, however, surprised at the defectiveness of Methodist arithmetic, and more so at the smartness of Baptist figures. We turn to the General Minutes of the Methodist Episcopal Church and learn that the members connected with the societies amount in the aggregate to 1,255,116, while the Methodist Episcopal Church South (to which we sustain, we believe, precisely the same relation the Baptists North sustain to their brethren in the South, who are included in the above enumeration) numbers 694,017, making a grand total of 1,949,186, we had supposed "a few" more than 1,109,926. Evidently, our arithmetic must be attended to at once.

We are also glad to learn that our Baptist brethren have contributed (excluding contributions to State Conventions) for benevolent objects during the past year \$903,848. They have done nobly.

For the information of those who may desire, we add here a summary of the benevolent contributions of the M. E. Church for 1868. By the General Minutes, the amount foots up as \$911,021.35. These are the regular collections of the Church. Besides these, each of our 68 Conferences authorizes the taking within its bounds, of from one to five additional collections, the amounts of which are always considerable, and in some Conferences quite large. Also, to make the comparison with the Baptist Church fair, there should be added to these amounts the sum of the benevolent collections of the Church South, probably not less than \$250,000. Looking at the General Minutes again, we find that in 1868 the number of churches built was 570, and the increase in Church property was \$6,723,726. But then what is the use: unless our dear Baptist brethren will consent to change arithmetics, we will never beat them while the world stands.

Another trouble looms up. Unless our recollection is at fault, the "Warren Baptist Association" has never adopted the principle of close communion. Mr. Malcom is one of its members and was not censured by it for his usages. Hence if the Regular Baptist Church was not organized until the time of the Warren Baptist Association, this writer must look still later for the "period when the Baptists began to be an organized and aggressive body in America," and he may prove the Church an "infant of days."

Let each Church not dwell too much on when it was born or how big it has grown, but labor to bring the multitudes without into their folds, and so grow mightily in the Lord, not in self-laudation.

A GENERAL EVIL. — *The Occident* quotes from our note on the negligence of our General Conference to speak upon the matter of divorce and also the sinful relations in which members of our Church are living, and heads it "Methodist Idea of Divorce." This is not right. It ought to have said "American Idea of Divorce." Its own Church is as guilty in this matter as the Methodist. Our General Conference, unlike the Episcopalian, did not formally forbid it, but the very forbidding of it shows that it exists in their communion. *The Occident* should stir up its churches to righteousness in this matter. All Christian bodies must bewail alike this great evil that has crept in among us, and seek its extirpation, as Nehemiah did a less grievous one that had invaded the Jewish commonwealth. The frequency of divorce and the ease with which marriages of divorced persons are effected, is a sore evil that will destroy the sanctity of the state, unless speedily subdued. We doubt if another General Conference lays this subject on the table, and we trust *The Occident's* Presbyterian Synods will show us the way by a better precept and better practice.

This was in type when *The California Advocate* arrived, quoting the remark of *The Occident*, and talking a little warmer on the matter than is needful, or than is quite correct. It quotes an incident in proof of the immaculateness of the Methodist Episcopal Church. But that does not answer our position. That was the act of a single Conference; a good act that would bear repetition. We said the Episcopal Convention did what our General Conference "declined" to do,—forbid ministers marrying people divorced for any other than scriptural grounds. This is true. Twice a bill was reported from the Committee on Revisals, putting our laws right on this subject; the first time it was re-committed, and the last it was laid on the table; this action in both cases after full debate. If that was not "declining" to act, what was it? As to the existence of this evil, nobody ought to be more aware of it than *The California Advocate*. It does not prevail especially around Boston, as it suggests, though it may be found, we fear, even here. It is a national evil. The public mind is loose on this question. People can go from Massachusetts or New York to Chicago, get divorced, and come back here and be married. So they can and do in the West. We have no law nor word in our Discipline on this subject. Our members are warned not to marry unawakened and unconverted persons, but not those unscripturally divorced. We should have spoken out as a Church. We shall. The evil is upon us. It must be rebuked and expelled. *The California* should encourage this duty, and not deny its existence. "He that confesseth his sins and forsaketh them shall prosper." *The Occident* can throw no stones at it, nor can it throw them back. Let them both unite in the work of expelling this evil from Church and society.

TENNESSEE LETTER.

Correspondence.

Another storm brewing — The Ku Klux on the Rampage — Brownlow after them — His Method of Treatment — Necessity for it — Weather — Knoxville going ahead — Newspapers — Dr. T. H. Pearne.

While East Tennessee is for the most part as quiet as Massachusetts, portions of Middle and West Tennessee are greatly excited. A speck of war is on the horizon. Because judgment against an evil work is not speedily executed, the hearts of the Ku Klux are fully set in them to do evil. In many places the night is often made hideous by the sudden appearance of large companies of mounted and masked desperadoes and murderers. They are instigated to deeds of violence and bloodshed from hatred to the negro, and from political considerations. In certain counties every outspoken Radical is marked as a victim and soon has to leave voluntarily, or involuntarily to disappear. In such counties the civil arm is powerless, either to protect the innocent or to punish the guilty. Trials in courts allowed to proceed are often only a solemn farce, which end in the acquittal of the guilty or the condemnation of the innocent. Where courts are likely to be administered in the interests of law, order, and right, and where members of their murderous gangs have been arrested, before the day of trial comes, the jail is broken open, and the culprit who should swing from the gallows is set free to resume his work of bloody persecution. Loyal neighbors do not dare to inform or testify against neighbors known to be guilty of the worst of crimes. They would otherwise pay the forfeit with their lives.

On the 12th inst, a band of Ku Klux stopped the passenger train on the Nashville and Decatur Road at Columbia, and abducted detective officer Barmore of the Nashville Police. This was done at half past one o'clock in the morning, their appropriate hour of darkness. Nothing has been heard or seen of him since. He has undoubtedly been murdered; but he is

only one of a large number of unfortunate victims recently struck down by the same or similar hands.

Gov. Brownlow has called out the militia to suppress these assassins.

The attitude of the Conservative press, and I might perhaps correctly add, the Conservative pulpit too, as well as a great multitude of Conservative men and women, including professedly religious persons, is correctly set forth in the preamble of the Governor's proclamation, as having encouraged this state of things — first, by denying the existence of the Klan; secondly, by ridiculing their atrocious acts; and further, by failing to condemn and denounce their outrages, showing, thereby, that at heart they approve their conduct; and with persons living in quiet New England, unacquainted with the character of Southern desperadoes and the condition of society which crystallizes around them, the Governor's method may seem to be severe and barbarous; but once brought in contact with these characters, compelled to live in their neighborhoods and take the consequences of fidelity to New England convictions of principle and duty, the sons and daughters of the Puritans would soon discover that it is not only necessary, but mild and merciful. The Governor, like Cicero, may justly fear that posterity may say he has acted too slowly and with too easy measures, rather than with too much haste and severity. Active diseases often require prompt remedies, active treatment, and heroic practice.

We have had some very cold weather. The mercury once or twice went almost down to zero. But the sun, returning from its winter solstice, is opening its batteries of warmth and heat upon us again. Spring is already sending its warm breath upon the soil, and waking up the beauties of the violet and crocus. We have had but little snow, just a sprinkling — hardly enough to make a respectable frosting for wedding-cake.

Knoxville, a city of carpet-baggers, is growing rapidly. Northern ideas are vitalizing and giving a stronger throb to its old blood. With less than ten thousand inhabitants at the close of the war, it will soon boast of its twenty-five thousand. The signs of a more cultivated taste are visible at many points. Energy and thrift are pushing its enterprise in many directions.

They are soon to have a live, vigorous daily paper in the interests of loyalty and humanity. There has been no such daily since the war, nor any before it. A very ordinary daily sheet in the interests of a white man's government has been issued — about 200 copies daily — for the year past. Brownlow's *Whig*, which he has published and edited for thirty years past, goes, on the 1st day of February ensuing, into the hands of a company, who propose to publish the best daily and weekly in the State. The importance of this enterprise is very great, and can be fully appreciated only by persons acquainted with the condition of society in this country. Papers here mould and influence opinion more than in the North. They have more to do in educating the people here than there. The future, both of the country and of the Christian Church, is to be greatly affected for good or evil by the press.

In view of these many interests involved, the company have unanimously elected Dr. T. H. Pearne as editor-in-chief. After carefully looking at all these interests and prayerfully weighing his responsibilities, the Dr. has accepted the position. If an eminent minister of the Gospel is ever justified in turning aside from his regular work to engage in the work of teaching or superintending educational matters outside of the Church, from the consideration of the good he can do in an important work, I think Dr. Pearne is justified in accepting this position. Not that a minister would always be justified in turning aside to fill such a post of hard work and great responsibility, but that in this particular case, with society and circumstances just as they are, I think almost any strong minister, with peculiar qualifications, would be justified.

Many of his ministerial brethren here are glad that he has consented to take the position and remain in this State. We breathe freer and more easily now that we know his decision. We hope our editorial brethren at the North will judge charitably of Dr. Pearne in this matter, for I believe he has acted from conscientious motives and from the clearest convictions of duty, with a desire to promote the cause of God and of humanity. Some of his ministerial brethren earnestly advised him to this course, and that too, having the best interests of our Church at heart.

It is not to be, in any sense, a Church paper. It is not expected in any sense to be a sectarian paper, but to contend for loyalty to the Government, for high moral and true political principles in conduct, and for those principles of honor and right, of humanity and philanthropy, which every true Christian Church seeks to promote and is strengthened by their advancement.

ATLANTA, Tenn., Jan. 22.

N. E. COBLEIGH.

A CORRECTION AND DEFENSE.

Baltimore Correspondence.

I regret that the want of definiteness in one passage of my last letter rendered it liable to misconception. I did not intend to include the Methodist bishops in the pronoun "them," but only the Methodist Episcopal preachers in the different stations of Baltimore, to all of whom written requests had been made to bring the subject of colored education before their congregations, and take up collections in its behalf. As was before stated, this appeal did not meet with a single favorable response. And I now reassert the statement, that there never has been a public movement in any of the Methodist Episcopal churches in Baltimore, on behalf of the education of the colored people, and that no minister "was ever known to open his mouth" publicly on the subject.

But while I regret the liableness of the above passage to misapplication so as to include the bishops, I do not regret that the subject has been brought to their attention. Our beloved Bishop speaks thus of the writer: "An anonymous correspondent, who, very probably, was laboring and plotting for the destruction of our Church, when many of us were pleading for the interests of the colored race." Your "anonymous correspondent" is one of the few of its members who has never ceased to raise his voice and hand in condemnation of the iniquities which are perpetrated in both Church and State against the colored people of Maryland. So far has the prejudice of his brethren, and even his own minister been carried towards him on this account, that they have refused to accord to him the usual civilities of social intercourse, for fear of meeting at his board persons who were known to have fraternized with colored members of our Church.

NO METHODIST FREEDMEN'S COLLECTIONS IN BALTIMORE.

No one would hail with greater delight than ourselves a visit of our good Bishop to Baltimore for the purpose of holding a meeting in one of our churches, in furtherance of the Freedmen's Aid Society of the Methodist Episcopal Church. Why this has not been done here before, let the ministers stationed in Baltimore answer. The writer has urged several of them to call such a meeting, and to take up the annual collection ordered by the General Conference in support of the Freedmen's Aid Society; but in every case he has been met with objections to the proposition, all centering in the frivolous idea of its unpopularity. One minister positively asserted he would not bring the matter before his congregation; others said they intended to do so before the Conference year ended. There is now but one month before the Baltimore Conference will meet, and no congregation that I have heard of, has yet moved in this matter. I do not believe they will. At the same time I feel confident that this very subject, now so repugnant to the mind and tastes of our ministers (for I cannot say members), will soon become as popular as it is distasteful. The Methodist community of Baltimore only need a clerical leader in this cause. Let one minister open his mouth boldly in behalf of the freedman, his education and elevation, and others will speedily follow. With THE HERALD, I believe that just in the same proportion as our colored brethren have been degraded, despised, and forsaken, will God raise them up and honor them. To me it is a delightful thought that God is always on the side of the poor, the weak, the humble. "The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."—1 Sam. ii. 7-8. Amen.

[NOTE. Our excellent correspondent, we think, will find one or two ministerial brethren in Baltimore now who are willing to take up the collection and speak for their colored brother. One of them offered to introduce Bro. Mars to the last Baltimore Conference last spring. Another writes us in the warmest commendation of the position of THE HERALD. The day of the old Baltimore liberty of the pulpit against slavery is returning, and caste and all the other roots that still remain of that great iniquity will be rooted up by a courage and faithfulness such as their fathers exhibited against the parent sin.—Ed. HERALD.]

THE CHARLESTON ADVOCATE. — Quite a little discussion has sprung up as to the cause of the suspension of this journal. The Western says it voluntarily sold out all its assets and debts, including its good will. The Pittsburg thinks it was compelled to make this sale by the action of the Agents. The midway ground expresses the true position, as Dr. Webster shows in a card in The Methodist Advocate. Our authorities had decided not to aid but one paper. This left The Charleston on the hands of Bros. Lewis and Webster, who had already incurred large personal indebtedness, on the well-grounded expectation of being relieved by the action of the Agents under the resolution of the General Conference authorizing their aiding of three Southern papers. They therefore felt that they could not carry this burden alone, and asked the Agents to relieve them. This it was agreed to do on condition that all their material should be transferred to Atlanta. It was so transferred, with the consent of the owner, Hon. Leo Clafin, on condition that it should be restored to Charleston whenever a paper should be re-established there. Dr. Webster, after his return, asked to be relieved of this contract, offering to be responsible for any damage that might arise from the release. Could he have seen the Western Book Agents it would have been effected; but the time was short, and they declined to reverse the agreement. They will undoubtedly and gladly do this when Charleston gets ready to start again. Arrangements are being made to effect an organization there somewhat after the model of the Boston Wesleyan Association, and we hope to hear before many weeks that this most faithful organ in the South to our Church, our country, and the whole Gospel, is again alive, and on a foundation never to be removed. It will help The Atlanta Advocate, as this ought to be called, in ideas, influence, and circulation. All three of our journals there should be sustained. Two are better than one, and a threefold cord is not easily broken.

The Western has no word of rebuke for the Belpre Academy, that drove away a cultivated student because of his color. It really excuses this school; for it says, "the facts indicate a state of things not favorable to the mixed school system." Of course they do. And it is its business, as a Christian journal, to denounce this "state of things" as most unchristian; not to give it the shelter of its sacred protection. It thinks this transaction has nothing to do with the action of

the Kentucky Conference, in driving its colored ministers away from its membership. It is of precisely the same root and fatness. Both show, as it says the Belpre fact does, that the parties thus acting are "slightly prejudiced against color,"—all but the "slightly."

With all this it protests that "its inmost heart loathes nothing more than caste," and wishes the readers of THE HERALD to be informed of that "loathing." We have quoted columns from The Western, to show where its position was. It never yet quoted ten consecutive lines of ours, in statement or defense of our position. Yet we give it the benefit of this disavowal. We fear this "loathing" is confined to the "inmost heart," as the paper has never yet said a word against caste, but does all in its power to foster it, and even declares it will yet be the law of all our Southern work. God forbid! May its "inmost heart" speedily become its outward letter.

NOTES.

Dr. Holmes, in a late lecture before the Lowell Institute on "Early Doctors in New England," said clergymen often served in this capacity. Michael Wigglesworth, the author of "Day of Doom," and almost the only poet of the early Puritans, was of this class. On his tombstone at Malden he is described as "Maulden's physician for soul and body two."

The Commonwealth has a correspondent at the State House who mocks at the petitions of mothers for the restoration of the Prohibitory Law. Has he a mother? Every legislator should respect the fears and feelings of those who see their sons rushing to ruin, through the prevalence of this vice, especially every Radical. Sumner's quotation respecting slavery, is true also of this bondage to rum. "Beware the groans of wounded souls, for a single sigh can overturn the whole world."

The New York Advocate has put a basket of fragments in its editorial columns. They are very edible. Its soup is getting rich. Let it keep on following THE HERALD. Its people will never say it is "too rich."

Dickens's brother's wife did not die lately at Chicago. She was a woman he ran away from England. The real wife is living yet in London.

The Chicago editor of The Christian Register suggests that Clarke Street Church put a tower and spire on the corner of its block, to give it an ecclesiastical touch. It would fit queerly to the rest of the edifice.

The First Presbyterian Church in its vicinity, in that city, has sold out its lot, and is going up town. It ought to have kept it, and used it for Church purposes, as the Methodists have done.

The Radical puts Dante in its Radical Book list. Why don't it put Pilgrim's Progress and the Bible in its Catalogue? Dante was one of the most intense believers in Christ and His Gospel, and his Inferno is the greatest picture of hell ever painted by mortal. It also puts Shakespeare and Plato in the list. Let Milton, and Augustine, and Wesley follow.

Scranton & Co. are preparing a fine edition of Conybeare and Howson's St. Paul. It is an exact reprint of the English People's Edition. If it could have the beautiful English plates it would be greatly improved. We hope they will get up one edition of that character. It would sell.

The anniversary of the Boston City Missionary Society was held at the Meridian St. Methodist Episcopal Church last Sabbath evening. Richard Beeching presided, and interesting addresses were made by Hon. Jacob Sleeper and others. A full report will be given next week.

This child had caught the true significance of his teaching. At a meeting of the Universalist's Sunday-school Society, Rev. Mr. Grinnell said that not only the paternal attributes of God should be dwelt on, but that the Divine character as a whole should be taught, so as to exhibit, not merely His love, but His justice and His punishment of sin. He related an anecdote which caused much laughter, of a boy who, being told by his mother that God would not forgive him if he did a certain act, replied: "Yes, He will; God likes to forgive little boys—that is what He is for."

If Mr. Grinnell's suggestions are carried out, and God's justice, holiness and punishment of sin are taught, the whole eternal and infinite scope of those attributes, and their reconciliation only with His Son on the Cross, must also be shown. Take this step honestly and every true step must be also taken.

A NUT-SHELL ARGUMENT FOR ANNIHILATIONISTS. — If all men sleep at death, then the man Christ Jesus was unconscious between His death and resurrection. If unconscious then, how could He take His life again as He declares He has power to do, and did do?

The Woman's Rights Convention, at Washington, were mad exceedingly at Rev. Mr. Gray of the Baptist Church in that city, because in the prayer in which he opened the Convention, he spoke of woman as proceeding originally from man. This is on a par with Rev. Robert Collyer's denunciation of the Bible for this statement in Fanuel Hall, last summer. Now can this Biblical fact be abhorrent to such motherly ladies as Mrs. Cady Stanton? Mr. Gray prayed for their equal social and civil rights, but he endorsed the Bible. Probably The Revolution will now scourge him. He will live, and the Bible, and we trust also the Woman's ballot, though this will have a hard time of it, against the infidelity of its allies. Why must every reform be loaded with such follies?

PERSONAL.

Rev. James Lynch had a boy born during the session of the Mississippi Conference. As the first born of that body he called it after its first Bishop, Matthew Simpson. That boy will stand a good chance to be bishop, about the session of the General Conference, A. D. 1908.

At a meeting of the Charlestown School Committee, held on the evening of the 4th inst., Rev. John H. Twombly was reflected superintendent of schools. The salaries of the teachers were increased, and an appropriation of \$99,225 was asked for the current year.

Leslie D., son of Rev. L. P. Frost of Waltham, died on the 19th ult., at Ellsworth, Kansas, from wounds received in attempting to quell a riot in that place.

P. S. Gilmore, the getter up of the Mammoth Musical Jubilee, is said to have served in the British army, having been a member of one of its bands. He will hardly go to Canada for instruments and singers; nor would he find many, if he did, that would assist in the celebration of our victory over the Rebellion.

Prof. Rice of Middletown, is in much demand as a lecturer before Teachers' Institutes. He is remarkably happy in his style and treatment of scientific topics, being popular as well as instructive. He is destined to great success in this line.

Rev. John N. Mars is to return to the New England Conference next spring. His brethren and the many churches where he has labored for many years, will gladly welcome him home.

Rev. Mr. Sims, one of the expelled members of the Georgia Legislature, preached for Dr. Kirk last Sabbath. He is a fine looking gentleman, and an impressive speaker. He is brother of Thomas Sims, captured in Boston by Franklin Pierce, President and Commander-in-chief of the Army and Navy of the United States, and by him returned to slavery.

Hon. Matt. H. Carpenter, the great Wisconsin orator, who has just been chosen to the U. S. Senate from that State to succeed Doolittle, is a son-in-law of one of the most honored of our New England laymen, Ex-Gov. Dillingham, of Vermont. He is also a brother-in-law of Joshua F. Lamson, Esq., a well known member of our Church, in Chelsea. He will be a power in Washington.

Rev. B. F. Clarke, the last Election preacher, has had to leave his charge on account of his advocacy of License. Rev. Dr. Blagden was Chairman of the council that dismissed him. Not much backing of friends there.

Rev. Dr. Cobleigh has become one of the Corresponding Editors of The Methodist Advocate. A good editorial list that is getting up.

Mrs. Anna Winslow, the mother of our agent, Rev. E. D. Winslow, died in great peace at Ware, Mass. Feb. 2, aged 51 years.

Miss Aggie E. Clafin, youngest daughter of Gov. Clafin, died at Rome, Jan. 30th, aged nineteen years and six months. She was a brilliant scholar, an amiable daughter, and a devout Christian. Her parents will receive the sympathy of their friends in their great sorrow.

Rev. A. D. Sargeant is expecting to go to South Carolina, and as a Presiding Elder in that Conference.

The Nashua Young Men's Christian Association recently occupied rooms, which are tastefully furnished through the liberality of resident citizens and beautifully adorned by a goodly number of nice pictures, were dedicated Wednesday evening, 20th instant. Short exercises in the rooms were followed by an extremely interesting two hours service in the well-filled First Congregational Church. — Felicitous reminiscatory welcoming, and congratulatory addresses were made. Several attendants at the Association's daily 6-45 p. m. prayer-meeting have been converted, and their evening school for teaching common English branches to operatives, &c., over fourteen years of age, is largely patronized.

Harper's Weekly is by far the best, as well as handsomest Pictorial published in the country. Every parent, who can afford it, and almost all can, should subscribe for it, for his family and for himself. The bound volumes are a memorial of passing events in the best shape. It is an annual register that will be of annual increasing value. Send your subscription for this year, and for the last year's volume, to A. Williams & Co.

OMISSION. — In the Earth Song, from Mr. Emerson, on page 63, the last verses are omitted, and the last lines of the last that is printed. As they are the best of the poem we give them in full.

Here is the land,
Shaggy with wood,
With its old valley,
Mound, and flood.
But the heritors?
Fled like the flood's foam,—
The lawyer, and the laws,
And the kingdom,
Clean swept herefrom.

They called me theirs,
Who so controlled me:
Yet every one
Wished to stay, and is gone.
How am I theirs,
If they cannot hold me
But I hold them?

When I heard the Earth Song,
I was no longer brave;
My avarice cooled,
Like lust in the chill of the grave.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

The Ministerial Association of Portland District met at the Methodist Episcopal Church at Kennebunk, Monday evening, Jan. 18th, and adjourned on Wednesday evening 20th. The exercises were very interesting, and profitable. The essays and exegeses as a whole, presented evidence of an unusual amount of thought and study, and were criticised with unusual acuteness and clearness. On Wednesday morning an hour was devoted to a Preachers' Class-meeting, which was a delightful season, the class being led by one of the elder brethren, by long experience and character well qualified for the position. Wednesday evening was devoted to "reports of charges," and I would be glad to give a report verbatim of the exercises. Some very interesting incidents were related. Almost every pastor present reported more or less conversions, and most, an increasing interest and prosperity.

Thirty preachers of our church were present, a large proportion of them remaining the greater portion of the session. Some of the absent brethren were detained by revivals upon their charges. The meeting was on all hands pronounced one of the best, if not the best ever held by the Association. The next meeting will be held at Saco, where, owing to the "centrality" of the place and the well-known hospitality of the brethren, a large attendance is expected.

A precious revival is in progress at Casco Street Free Will Baptist Church, Portland, and other churches are partaking largely of the same spirit.

EAST MAINE CONFERENCE.—Rev. W. L. Brown writes: "The Rockland District Ministerial Association has recently held a very interesting session at Damariscotta. Rev. N. Webb was chosen president.

"Twenty ministers were present, and nearly all had written upon the topics assigned them. The criticisms and discussions were conducted with brotherly kindness and mutual profit. A missionary meeting was held on Tuesday evening, at which addresses were delivered by Bros. W. L. Brown and Geo. Pratt. More than fifty dollars were collected and pledged to the cause of missions. Sermons were preached by Bros. N. Webb and B. S. Arty.

"The earnest prayer of the meeting was, 'O Lord, revive thy work.' A few revivals were reported upon the district, and we returned to our homes, rejoicing in the communion of saints, and fully resolved to labor in strong faith for the conversion of souls upon our respective charges."

"A PLEASANT SURPRISE.—Nearly twenty ministers and several of their wives upon Rockland District, enjoyed a most happy visit at the residence of their excellent Presiding Elder, Rev. C. B. Dunn, at Damariscotta, on Monday, Jan. 18th. Having shared generously in the refreshments provided for the occasion, Sister Higgins, in behalf of the preachers' wives, and others upon the district, presented to Sister Dunn a valuable set of furs. Our sister received them with manifest gratitude to the donors and called upon her husband to reply, who made an appropriate speech. The occasion was one of great pleasure to all, and the company separated, after prayer by Rev. G. Pratt."

"Rev. Albert Thurston, a highly esteemed local preacher, died at his home in Union, Maine, on Wednesday, Jan. 20th. Bro. Thurston has served very acceptably as pastor upon several charges in our Conference, and his death is indeed a loss to the militant Church."

Rev. E. Davis writes: "Last week there was a most profitable ministerial association at Damariscotta and God is blessing the labors of Brother Mathison and his excellent co-laborer. Drops of mercy are falling, and a protracted effort for funds is about to be made.

"Sheepscot Bridge, Newcastle, has just dedicated to God a 'holy and beautiful house,' of some 44 pews, costing about five thousand dollars. It is indeed a marvel for such a small Society, and is the result of persistent effort and much sacrifice, with the Divine blessing. The proverb is still true, 'God helps those who help themselves.'"

"Rev. Mark Trafton preached the dedicatory sermon from 'If Thy presence go not with us, carry us not up hence.' It was a glorious gospel sermon, and the overflowing audience was more than satisfied, and greatly edified.

Dr. Chenery of Cambridgeport, Mass., gave the lamps for the church. Others gave the money to furnish it in whole, or in part, and the house was given to God without the embarrassment of debt. Brother Haskel, the pastor, has toiled with unremitting energy, and the whole Society has set an example worthy of imitation.

"In the afternoon all the pews were sold at a choice-value above appraisal of about \$600. In the evening an appreciative audience were pleased and profited by an able and entertaining lecture, by Rev. M. Trafton, upon "The Social Status of Woman."

"The house is beautifully frescoed, carpeted, and cushioned. The pews are circular, and it is warmed by a furnace."

WATERVILLE, ME.—Rev. H. Rich writes: "The Colby University is located in this village, under the management of the Baptists. The Baptists, Congregationalists, Unitarians, Universalists, and Catholics, each have a house of worship, and very respectable congregations convene every Sabbath at the several houses.

Five years ago this month, at a private house, four Methodists met and established a weekly evening meeting, for their mutual improvement in the Divine life, and for others that

should participate with them. For several years prior to this, there had been no social meeting or organization whatever. This meeting was continued for seven months, increasing in interest and numbers. Then a regular class was organized, and a class-meeting held. After, a social-prayer meeting was commenced in a public hall on Sabbath evening. This has been continued in the same place. Here, in this upper room, faithful members have been blessed, their faith and works increased. Sinners have been awakened and converted and still continue to be. The last year the Town Hall was obtained, and fitted up for preaching on the Sabbath, and a young local preacher employed to supply. A Sabbath-school was also organized.

"At the present time we have a flourishing school. This year the Maine Conference has furnished us with pastors, and it is a success. For the past two years we have been talking, planning and praying that we might have a house of our own, suitable to hold all our meetings in. Such a house has been commenced under the auspices of the Hon. R. B. Dunn, who has liberally subscribed three thousand dollars, and has already expended the same sum. This church edifice when finished will cost at least fifteen thousand dollars. Where the money is coming from, we do not know, but we believe our noble Church Extension Society may make some arrangement and agreement that will essentially aid us, at the same time greatly assist them in the prosecution of their work. We hope, too, that some wealthy Christian brethren will be moved upon by the Great Head of the Church to liberally contribute for this noble Christian enterprise. It is to be a free house, and we trust it will be emphatically 'none other than the house of God, and the gate of heaven.' It will be an ornament to the village; we hope and believe it will be a great blessing to us as a denomination; a benefit to all the other evangelical denominations, and to the village and vicinity."

MILLBRIDGE.—Rev. A. R. Lunt writes: "A most blessed revival is now going on in connection with the Methodist Church in this place. It began with our watch-meeting, Dec. 31, and has continued with increasing interest and power ever since. More than a score have been forward for prayers, many of whom have given good evidence of having passed from death unto life.

"A goodly number of our friends made us a call, Jan. 23, and left with us fifty dollars in money and some other valuable things."

NEW HAMPSHIRE.

KEENE, N. H.—Rev. C. M. Dinsmore writes: "The large and beautiful vestry of our new church in this place was dedicated last Sunday evening, and the occasion was one of interest, gratitude, and joy. The audience room above will not be ready until some time next summer.

"The vestry is all above ground, eleven feet high, light, cheerful, and attractive, accommodating some seven or eight hundred persons, as the class-rooms have not yet been partitioned off. Our Sunday services will be held here until the house is finished. Our new church is of brick, of superior architecture, and stands on the spot occupied by the old church, which was sold and moved off, the Society worshipping, meanwhile, in the Town Hall. Our Church here is liberal, progressive and rapidly increasing in numbers, strength, and influence, but of limited means.

"We have already expended in the most judicious and economical manner, upwards of fifteen thousand dollars, and eight or ten thousand more will be required to complete the good begun work. The Society deserves assistance, and who will lend a helping hand? This new church enterprise in Keene strongly commends itself to every friend of Methodism. We have toiled hard in raising money by subscription and otherwise—six hundred dollars being realized from a brief course of lectures, including Bishop Simpson, and eleven hundred from our recent festival.

"But the best of all is, God is with us and has been. Our social meetings are seasons of refreshing. The Holy Spirit is moving upon many hearts. Penitent and contrite ones are crowding to the anxious seats. Several have already been converted. The indications for a blessed work of grace are most favorable. We shall hold meetings every evening this week. Pray for us, that the Great Head of the Church will signally help us in our temporal affairs and give us a glorious harvest of immortal souls!"

MASSACHUSETTS.

SPRINGFIELD AND SOUTH WORCESTER DISTRICT.—Rev. R. H. Howard writes:—"A preachers' meeting held a session at Enfield on Wednesday and Thursday, Jan. 27th and 28th. The themes discussed were mostly of a practical character, such as 'The best Method of Securing a Working Church,' 'How shall we Gather in the Outcast?' 'How may we best Secure to the Church the Fruits of Revivals?' &c. The exercises, on this account, were uncommonly spiritual and profitable. In fact, almost the revival flame burst forth as we mused, discussed and exhorted. The interest of the occasion was greatly increased by the very generous and constant attendance upon the exercises, of the citizens of the village.

"On Wednesday evening there was preaching by Bro. Furber, who gave us, in many respects, a model sermon—pithy, practical, and pungent. On Thursday evening the services were intended more particularly for the benefit of the young—addresses being delivered by C. H. Vinton, R. H. Howard, J. H. Mansfield. Not the least interesting feature of this service was the truly lusty and vigorous singing by the children, under the lead of Bro. Lee. This good brother is laboring earnestly and zealously for the advancement of pure religion in Enfield. Of a meek and gentle spirit, gracious and gen-

tlemanly bearing, and thoroughly imbued with evangelical fervor, a love of Methodism, of souls, and of the blessed Master, Bro. Lee would seem to be calculated to do good anywhere. May the good work prosper in his hands on the Enfield charge.

"Resolutions of respect for the memory of the late Rev. S. Tupper, who had been appointed to preach upon the occasion, and also of condolence with his bereaved family were passed after several addresses by brethren acquainted with the departed."

SCITUATE HARBOR.—The revival which commenced at this place about three months ago in Rev. F. C. Newell's church, still continues unabated, and a deeper work of grace pervades the Church. Last Sabbath, Jan. 31, twelve more, some of them quite aged, requested God's people to pray for them, and the Church truly is quickened and awake to the importance of the occasion, and it is truly a solemn place.

PLEASANT STREET, NEW BEDFORD.—Rev. L. B. Bates writes: "For more than two years past, souls have sought and found the Saviour nearly every week. Since the week of prayer, we have held extra meetings. More than a score have started for Heaven. We are praying, and looking for the gathering of many more."

BOSTON THEOLOGICAL SEMINARY.—The Friendly Society of Bromfield Street Church, and their friends, to the number of some 150, assembled in the Rooms of the Seminary on Pinckney Street, on the evening of the 3d inst, for the purpose of making a donation to that excellent institution. It was a most enjoyable occasion, and among the gifts brought were barrels of flour, chests of tea, clothing, bedding, crockery, and \$250 in money, the whole gifts being valued at \$500. Dr. Patten returned thanks in a feeling manner, and spoke encouragingly in reference to the present and future prospects of the Seminary. An abundant collation pleasantly closed the proceedings.

A meeting of the ladies connected with the churches of Boston and vicinity, is to take place on the afternoon of the 12th inst., to deliberate in reference to a fair, for the benefit of the Seminary.

CENTENARY CHURCH, SOUTH BOSTON. Rev. J. L. Hanford, pastor, is doing a good work. Souls are being converted steadily, night after night, and great unanimity and joy prevails the whole Society.

PROVIDENCE ITEMS.

The Preachers' Meeting met as usual, Monday, Feb. 1. Rev. A. D. Sargeant led in prayer. Bro. S. has been preaching and visiting in the Chestnut Street Church during the last week. He was pastor of that church in 1894 and '95 but had not been in the city for twenty-eight years. But few of his old co-laborers are left. The most have passed over the river. The visits of Bro. Sargeant with the aged and infirm members of his old charge, have been extremely gratifying. They have lived over the olden time together, and have antedated the reunions of Heaven. Rev. D. H. Ela was chosen President of the Meeting for the last quarter of the Conference year, and Rev. M. J. Talbot, Secretary. An animated conversation and discussion upon the merits of Young Men's Christian Associations ensued. The general sentiment was, that these associations are wholesome, and Scriptural helps in the Church, as long as they are true to their original idea of looking after young men, and working in the destitute and degraded sections of our cities. But it was also said, that when they begin to desire or assume churchly functions and prerogatives, they become superfluous in the community, and simple feeders of Congregationalism. The general conclusion was, that our own talent, and money, and activity, can be best employed in the vigorous working of the Methodist system and machinery.

The Rhode Island Teachers' Institute held its annual session last week, in the Central Congregational Church. Rev. V. A. Cooper was one of the lecturers. His lecture upon "The Microscope and its Revelations," gave great satisfaction. Prof. J. T. Edwards of the Providence Conference Seminary, was elected President of the Institute for the coming year.

Rev. W. F. Bainbridge of Erie, Pennsylvania, has received and accepted a call from the Central Baptist Church of this city, to become the successor of Rev. Heman Lincoln, D. D. Salary, twenty-five hundred dollars.

CONNECTICUT.

STAFFORD SPRINGS, CT.—Rev. W. T. Worth writes: "God has set the seal of His approval upon our work here, by sending His Spirit in reviving the Church, and in awakening and saving the penitent. Since the watch-night service, about twenty-five have presented themselves as seekers of pardon, and nearly all have joyfully trusted in 'the grand and full Atonement.' We want to close up this third year with general spiritual prosperity: and there is good foundation for hoping that this will be the case.

"We are erecting a pleasant and commodious parsonage on our lot in the rear of the church; and expect to have it completed and ready for occupancy about April 1st. Whoever may be appointed to labor here, will find a pleasant home among pleasant people."

LOUISIANA.

THE CONFERENCE.—In speaking of the prospects of the Conference, the *New Orleans Advocate* says:—

"It will be gratifying to our friends to learn, that notwithstanding the 'reign of terror' in Louisiana for the past year, the increase of our membership is encouraging, and the prospects of our Church in the Southwest were never brighter than now. God has planted our Church here, which, like the oak, when shaken by storms, sends its roots deeper into the earth, so by the persecutions through which it has passed, it is the more firmly planted in the hearts of its friends."

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21; Matt. xiii. 35.

DR. HARRIS'S STATEMENT. — From the Mission Rooms, New York.

Dr. Harris made a statement of the financial condition of the Society as follows:—

It has been made my duty by the Committee of Arrangements to submit a brief statement of the contributions of the Church for missionary purposes during the fifty years which have passed since the organization of the Society, and also to present a short statement of the present financial condition of the Society.

I.—THE PAST.

Dividing the half century into five periods of ten years each, and giving the average annual contribution, as well as the aggregate sum for each of these several periods, we have the following statement, namely:—

	Average Annual Contribution.	Total.
First decade.....	\$6,301	\$63,010
Second decade.....	58,621	586,210
Third decade.....	99,064	990,640
Fourth decade.....	236,507	2,365,070
Fifth decade.....	451,995	4,519,950
Total contributions for fifty years.....		\$9,525,980

II.—THE PRESENT.

1. The contributions in 1861 were \$225,000.
2. The annual contributions steadily increased thenceforth, and in 1895 amounted to \$500,000.
3. The General Missionary Committee did not, during the war, because of the then unsettled state of the country, deem it prudent to enlarge the missionary work of the Church.
4. The nominal expenses of the then existing missions were somewhat increased because of a depreciated currency; but the increased expenses were not equal to the increase in the contributions, and when the General Committee met in November, 1865, there was a balance in the treasury of about \$450,000.
5. After the close of the war the General Missionary Committee provided for a very considerable enlargement of the missionary work of the Church, especially in the South, being moved thereto not only by the Macedonian cry from our various mission fields, but also by the voice of the Church at home, supported by her largely augmented contributions. The Committee, therefore, appropriated for the year 1866 one million dollars, and for 1867 one million three hundred and seventy-eight dollars.
6. These appropriations were larger than the annual contributions would justify, but they were paid without embarrassment because of the large surplus in the treasury which had accumulated during the war.
7. The missionary work of the Church was thus enlarged to a magnitude which cannot be maintained without largely increased contributions.
8. The annual contributions have not increased with this expansion of the work to the extent that was generally expected; nor have they materially declined. Indeed, they have been substantially the same for the last four years, while the expenditures during the same period have been so much in excess of the receipts that on the 1st day of November, 1895, there was no money in the treasury, nor were there any drafts due and unpaid. There were outstanding drafts and liabilities of various kinds, all maturing within nine months, and some of them much earlier, amounting to between \$200,000 and \$300,000; but the contributions to be received before these liabilities must be met should be counted as "bills receivable," in determining the financial condition of the Society at that date.
9. When the General Missionary Committee met November 12, 1895, there was no money in the treasury, nor were there any drafts due and unpaid. There were outstanding drafts and liabilities of various kinds, all maturing within nine months, and some of them much earlier, amounting to between \$200,000 and \$300,000; but the contributions to be received before these liabilities must be met should be counted as "bills receivable," in determining the financial condition of the Society at that date.
10. In order that our foreign missions might have their money on the first day of January, to pay the allowances for the first quarter of the year, it was necessary to remit last month one fourth of the appropriations to our foreign missions for 1896. As the treasury was empty, it became necessary to borrow the money to make these first remittances, and the balance sheet shows the treasury to be in debt Jan. 1, 1896, to the amount of \$83,276. This ought not so to be. To avoid paying interest on borrowed money, there ought, at least, to be a sufficient sum in the treasury to show no deficit on the first day of January of each year.
11. The missionary contributions of the Church must be permanently increased, or our missionary work must be contracted. One or the other of these results must come speedily. Which shall it be?
12. If we must contract our work, where shall we begin?
13. Where shall we begin? For fifty years we have gone forward without faltering, and shall we celebrate our jubilee year by calling a retreat? God forbid!

BENARES.—The following description of the religious capital of India, from *The Chronicle of the London Mission Society*, will be read with interest:—

"There is no city throughout the Pagan world which awakens so many sentiments of interest as the city of Benares. From the river Ganges, which flows by its side for five miles or more, are seen its massive towers, its numerous temples with their picturesque pinnacles and domes, its mosques and minarets, its richly-carved balconies, its prodigious ghats (or stairs) leading down to the sacred stream, all which combine to produce an effect of surpassing grandeur. It has a population of nearly three hundred thousand souls; but, on occasion of an eclipse or a great public festival, this number is immensely increased. Boasting of a long and splendid history, it yields the palm to no city in India for the strength of affection and veneration which it has elicited from all classes of native society for many ages past. Twenty centuries ago it gave birth to Buddhism, a religion that, at the present day, secures the allegiance of one third of the human race. It is now one of the chief seats of Hinduism, and is emphatically the sacred city of the Hindus, around which cluster their holiest thoughts and most ardent aspirations. No pilgrim deems a journey of a thousand miles, performed bare-footed, too long, when he knows that he shall be repaid with a sight of so holy a place, and with the vast treasure of merit that the visit to Benares is supposed to confer.

"Benares is the religious metropolis of India. It is filled with idols and temples, and not fewer than twenty-five thousand Brahmins are found within it, many of whom either superintend the devotional exercises of the people, or preside over the numerous schools or colleges existing for the cultivation of Sanskrit philosophy and literature. The city gives religious counsel to a large portion of India. The dictum of its priests on questions of philosophy, and of its jurists on knotty points of Hindu law, is everywhere cited as of great weight and authority. It is difficult for us, in the calm and almost passionless West, to comprehend the fascination which this city exerts on all Hindus. The old love of the Jew for the once holy city of Jerusalem, is somewhat akin to it. A Hindu is spell-bound whenever he thinks of Benares. While, in his imagination, it is mere thought, there are certain spots in the city of peculiar sanctity. There is a shallow well called Manikarnika, which is generally filled with fish water, yet, in public estimation, is so preeminently sacred, that whoever bathes in it is held to wash away the accumulated sins of a life-time."

What is being done to save this vast number of human beings? Comparatively nothing. The *London Missionary Society* has a mission here and it is doing well—but there ought to be ten times the present missionary force there. Christianize Benares and we Christianize India.

ENCOURAGING FROM FRANCE.—Protestant Christianity is advancing in France. A Missionary in the Baptist Missionary Magazine writes, —

"The conversion of most of those who have been and are to be baptized is very remarkable. We can plainly see in it the hand of God. My field of labor is an extensive one. Brethren and sisters came from more than ten places and many were obliged to travel more than fifty kilometres the same day, going and returning; but not one complained of the long journey. O how delightful it was, to see around the sacred table these fifty-five brethren

and sisters, praising the Lord who had redeemed them. Still our family was not complete; twenty-five were missing, who were either sick, or too aged, or who lived too far distant to come to Chelles, where the ordinances were administered. God grant that these Christians, rescued from Romish idolatry, may be faithful laborers."

CALCUTTA.—The entire population of Calcutta is estimated at over half a million. Calcutta and its suburbs number 800,000. Of the entire population, 30,000 are English, German, or American, and the rest are natives of India.

There are about 80,000 Mohammedans, and 400,000 Hindus here. The number of Christian missionaries laboring here is thirty-four. What are these among so many? and yet the good work is progressing, and the prospect of the missionaries most encouraging.

CHINA.—There are 1,200 converts gathered into the Christian churches in Shanghai.

"The missionaries, American and English, of different denominations, meet together once a month for conference and prayer. Differences of nationality and denomination give way before the stronger love of Christ.

"Three missionaries began their work in 1861, at Hankow, 700 miles up the Yangtze Kiang, in the heart of China. The following year they baptized 10; then 12, 13, 11, and 22 in successive years, till last year 51. These 51 were from several different provinces, whom business had brought to Hankow, and were from all classes of society, scholars, merchants, and mechanics. Some of the scholars need only a little special training to become native preachers."

GENERAL INTELLIGENCE.

PRESBYTERIAN.

SOMETHING EVERY LORD'S DAY.—The Missouri Presbyterian states that in St. Louis, Rev. Dr. Brooke's church have been trying, during 1895, the scriptural plan of contributing upon the first day of the week, "according as God has prospered" each member. \$8,000 have been thus given, mostly in small weekly installments. This sum is over and above the amount paid for the pews, which continue to be rented, though it is announced that the seats are soon to be made free to all.

The O. S. Presbyterians have just organized a presbytery in Santa Fé, New Mexico. The Santa Fé church is the only one in this presbytery. A missionary is on his way to the Navajos. The Pueblo Indians live in towns, and are industrious and honest. They profess Roman Catholicism, but retain many of their heathen rites.

The Rev. Van Vliet, Presbyterian, of Dubuque, Iowa, has gathered a German congregation in that city of 180 members, and established a theological school, which has now about thirty students preparing for the ministry.

YOUNG FOLKS.—Last year the children of the Presbyterian Church, Old School, by special effort, contributed to the Board of Foreign Missions the handsome sum of \$45,000, being nearly one tenth of the whole contribution of the Church for that cause. The *Presbyterian* says that the children actually saved the Church from an appalling debt of \$27,000.

CONGREGATIONALIST.

The story that the Broadway Church at Norwich has adopted a Ritualistic or Episcopal service is wholly untrue. The new pastor has introduced a new, and in every respect Congregational, order of worship.

Rev. J. W. Denton is canvassing the town of Chicopee, under the direction of Hampden Co. Benevolent Association, to supply the destitute with Bibles, ascertain the observers and the neglectors of public worship, and the attendants on Sabbath-schools. He has already made a thorough canvass of Springfield and Holyoke, in this cause. The great numbers of French and Irish Romanists in these towns give importance to this work, and he reports an almost universally kind reception. — *Congregationalist*.

An interesting and powerful work of grace is in progress in Otisfield, Me., in connection with the labors of Rev. P. B. Wilcox, pastor of the Congregational church of that place. Other denominations are also engaged in the work. Hopeful conversions are variously estimated from fifty to eighty. — *Congregationalist*.

The contributions of Boston to the American Board for the year 1895, were \$47,446, which is nearly one tenth of the entire income of the Society. The Old South gave \$8,116; Dr. Adams's, \$7,148; Mt. Vernon, \$4,799; Park St., \$4,587; Shawmut, \$4,184; Pine St., \$2,835; Central, \$2,363; Eliot, \$2,252; Phillips, \$1,402; Maverick, \$589; Berkeley St., \$370; and \$3,620 was received from the Woman's Board of Missions. In giving these figures at the last monthly concert at Park St., Dr. Clark expressed the opinion that this is only about fifteen per cent. of what these churches give for various Christian work in the course of the year.

The Congregational churches in Kansas, either from principle or from a paucity of male members, are adopting female office-bearing as well as female suffrage. Thus one Mrs. Wood is clerk of the church in Cottonwood Falls, and another Mrs. Wood holds the same office in Lowell, while in Wabunsee, Mrs. H. N. Jones has been elected deaconess.

BAPTIST.

The ministrations of Rev. Mr. Earle have been attended in this city with great success. Mr. Earle goes first to Lowell and thence to Richmond, Va. The *Eva* mentions a deep religious interest in the Bowdoin Square Church. Twenty persons came forward for prayers on a recent Sunday evening. Meetings are held every evening.

It is widely known that every Sabbath the largest Protestant congregation in this city is the one at Tremont Temple, drawn together by the wide-awake, earnest ministry of Rev. J. D. Fulton. It is an affecting spectacle to an observer from the platform to see from two to three thousand immortal beings assembled for Christian worship, quiet and respectful in demeanor, and listening attentively to the faithful proclamation of the Gospel. They are largely of the middle tier of the population—just those who, when converted and rightly instructed,

make the best Christians. The preaching, together with a praying, working church, and a vigorous Sabbath-school, is effective by the power of the Holy Spirit in the multiplication of evangelical converts; and, diverse as may be opinions respecting what is called "the free seat system," we think none can witness its working here without gratitude to "the God of all grace" for the great service it is rendering to multitudes who, apart from it, would hardly at all be reached by Christian influences. The Apostle Paul so shaped his policy as that he "might by all means save some." — *Watchman*.

MISCELLANEOUS.

THE PROTESTANT TESTIMONY.—At a recent clerical conference in Berlin, Dr. Hoffman presiding, it was proposed that simultaneously with the Pope's great Council in Rome next autumn, there should be made "a public and united demonstration in reply to the papal allocation lately addressed to Protestants. A simultaneous testimony by the whole of the really Protestant Churches of the world in favor of the essential truths of the Gospel, published to the world, and arresting attention simultaneously with the great gathering at Rome, would not only be a great means of attesting the real unity of Protestantism, in spite of all that is usually asserted to the contrary by the advocates of Popery, but might become a real means of grace, a remarkable and blessed way of spreading the knowledge of the Gospel in regions of darkness and the shadow of death."

As the representatives of the Evangelical Alliance from all Christian countries will be in session in New York, next autumn, such a declaration would be appropriate as coming from that august and enlightened body of men. They will fairly and nobly represent the mind of the world protesting against Romish despotism, and contending for religious liberty and the rights of conscience everywhere. — *Observer*.

OPERATIC CHOIRS.—Says the New York *Observer*:—

"There are very many worshippers who will fully agree with Bishop McIlvaine in the opinion: 'The performance of florid anthems, and the weary repetition of operatic strains by the choir, of solos and duets, in words which might as well be Pottawatomie, as far as any understanding of them is concerned, is a nuisance quite intolerable.'"

AMERICAN BIBLE SOCIETY.—An adjourned meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, the 14th inst., at half-past three o'clock, p. m.; James Lenox, Esq., President, in the chair, assisted by William Whitlock, Jr., Norman White, James Suydam, and E. L. Fancher, Esqs. Seven new auxiliaries were recognized: in New York, South Carolina, Missouri, and Wisconsin, one each, and three in Minnesota. Communications were received from Rev. Dr. Goodfellow, Buenos Ayres, and Mr. Milne, Monte Video; from Rev. Dr. Trumbull, Valparaiso; from Rev. Isaac G. Bliss, Constantinople, and Rev. S. Richardson, Broosa; from Rev. S. N. Wheeler, Foo Chow; from James Williamson, Secretary of the North India Bible Society; from Rev. Frank Verneil, Paris, enclosing letters of thanks from Marshal Vaillant, Minister of the Imperial Household and of the Fine Arts, for a donation of books to the Library of the Louvre, and from Mr. Rasherau, Administrator-General of the Imperial Library, for a donation of books to that library. Letters also from Mr. Henry Knolleke, of the British and Foreign Bible Society, and from Henry C. Hall, Esq., Malaga, in regard to the openings for Bible circulation in Spain.

Grants of books were made to the American Missionary Association; to the North Carolina Yearly Meeting of Friends; to the American Tract Society; to the American Seamen's Friend Society; to the American and Foreign Christian Union for Spain; for distribution in the Army of the Southwest; in Key West; and in the island of Curacao; with grants of considerable amount to poor auxiliaries, chiefly at the South; with sixteen volumes in raised letters for the blind.

The entire number of volumes granted was 15,840, besides others to the amount of \$350. They were in various languages, including French, Spanish, Italian, Portuguese, and Creole for the island of Curacao.

Our Social Meeting.

LOOK UPWARD! Our meeting is superior to the vocal sort, that it allows sick persons to participate in it. Thus writes a sister from her sick-room:—

Tears were falling, as I laid on my pillow last night, from an aching heart. I turned my eyes toward the window. The blinds were closed, but looking at them closely, I noticed that on one side the shutters were turned downwards, presenting only one rayless surface, while the other half were turned upward toward the moonlit sky, and the light came glimmering through like a cheering presence.

It was a simple thing—a very simple thing, but the lesson it taught blessed me even yet. I thought how dark are our mortal lives, dark as the lower half of the window, when we turn our eyes downward toward the earth; and how they beam all over with the blessed sunshine when we lift them up to heaven's light.

When our lives are inclined downward, our souls must sit in darkness, and he who passes by sees no light.

But the upper half of the window is not so dark; the shutters are turned upward and light from above is streaming through them. Just so does heaven's light gush in upon our souls when we turn our eyes upward. When the earth lights have grown dim, when the earth clouds gather about us thick and heavy, and the earth night is very dark, then we have only to open our eyes and turn them up toward heaven that we may see the light which beams in the Father's loving eye.

Rev. D. Nash tells this story of Dr. Murray:—

Dr. Murray pursued his collegiate course at Williamstown, during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable President, whose duty it was to examine and criticize the written exercises of the graduating class. Dr. Murray, when a young man, and even down to the day of his last illness, wrote a free, round, and beautiful hand, and his exercise at this time, which was to undergo the scrutiny of his venerated preceptor, had been prepared with uncommon neatness and accuracy.

Dr. Griffin was accustomed to use a quill pen with a very broad nib. Introduced into his august presence, young Murray, with becoming diffidence, presented his elegantly written piece for the ordeal. The discerning eye of the President

passed quickly over the first sentence, and with a benignant look, he turned to his pupil and said, in his peculiar way, —

"Murray, what do you mean by this first sentence?"

Murray answered, blushing, "I mean so, and so, sir."

"Then say so, Murray," at the same time drawing his heavy pen through line after line, striking out about one third of it.

Having carefully read the next sentence, the venerable critic again inquired, —

"Murray, what do you mean by this?"

He tremblingly replied, "Doctor, I mean so and so."

"Please just to say so," again striking out about one half of the beautifully written page. In this way, with his broad nib, he proceeded to deface the nice clean paper of the young collegian, so that, at the close of the exercises, the erasures nearly equaled all that remained of the carefully prepared manuscript.

This trying scene was not lost upon young Murray. He considered it one of the most important events of his college course. It taught him to think and write concisely, and when he had anything to say, to say it in a simple, direct, and intelligent manner. Indeed, much that distinguished him as one of our most vigorous and pointed writers, may be attributed to that early lesson, "Just say so, Murray."

Seldom have two long sentences embraced more than these from "An Old Itinerant": —

SPLENDID FAILURES.

MR. EDITOR: — Can you give us any practical illustration of the meaning of the above heading, as applied to the cause of God and Methodism? Is it not where a visible church is organized and a church edifice erected, both in style and expensiveness of finish to accord with the despotic claims of modern fashions, divided up into sitting apartments called pews, sold or rated at a price quite beyond the reach of the masses, including both the poor and the middle classes of the community, with a preacher who cannot preach to the poor if he would unless he go abroad to find them, whose members are much more punctual to their Sunday nap than to their family prayers or weekly class, with no lack of funds either for home or foreign claims, — is not this one instance of splendid failure?

Again, when the itinerant, in entering upon his work in a new field of labor, finds the prayer and class meetings formal, faint, and thinly attended, and a general complaint against the more prosperous members of hard and avaricious screwing in their dealings with their neighbors, and as an apology for neglecting family and social religious worship, a persistent reiteration of the invidious question, "Don't I pay well?" — and the preacher in charge forbears to draw the reins of discipline upon the delinquents through a suspected though unacknowledged fear of a practical application of the "bread and cheese" argument, to which may be added a horror of the contingent danger of returning to his Conference the record of diminished numbers, — is not this also a failure? though not quite so splendid as in the former supposed case?

Dr. Cheney sends this good story and hymn of

A CENTENARIAN.

While so many are seeking happiness from a source whence they can never realize it, permit me to set before some of them an account of the Happy Man, which was sung to me the 14th of last October, by lips which were in their one hundred and second year of age, with the hope that some who read it may be led to seek their happiness in the same way.

Mother Winslow resides in the town of Canton, Maine. In person she is tall and straight and above the average weight. She moves with an unusual elastic step, and is as neat and pleasant as one could wish to see. Since the celebration of her hundredth birthday, which was by a religious service at her house, at which she sang, she has knit twenty pairs of stockings, but has not been able to work at the "flying wheel."

At the age of seventy-five years she experienced religion, under the labors of Rev. James Farrington of precious memory, and when I saw her in October, she was joyful in the Lord, being "strong in faith, giving glory to God." She greatly rejoices when Christian feet come under her roof. She holds the ministers of Christ with tenderest regards, often impressing upon their hand or cheek the kiss of holy affection. Truly is she "like a tree planted by the rivers of waters," her leaf does not wither even at this late old age. I am sorry it is not possible to transfer her ancient melody to your readers, but if any of them should chance to be recreating on the banks of the charming Androscoggin and will call on this aged Christian, she will be happy to sing to them. And if they would realize heaven to be very near, let them bow at the throne of grace while Mother Winslow kneels by their side and presses her forehead close against their brow.

But here are the words which she sang to me.

Words sung by Mrs. Winslow when in her one hundred and second year of age: —

How happy is the man who has chosen wisdom's ways,
And measured out his span to his God in prayer and praise;
His God and his Bible are all that he desires;
To holiness of heart he continually aspires;
In poverty he's happy, for he knows he has a Friend
Who never will forsake him till the world shall have an end.

He rises in the morning, with the lark he tunes his lays,
And offers up his tribute to his God in prayer and praise.
And then unto his labors he cheerfully repairs,
In confidence believing that God will hear his prayers;
Whatever he engages in, at home or abroad,
His object is to honor and to glorify his God.

In sickness and in sorrow he never will repine,
While he is drawing nourishment from Christ the living vine.
When trouble presses heavily, he leans on Jesus' breast,
And in His precious promises he finds a quiet rest.
The yoke of Christ is easy, and His burden always light,
He lives, nor is he weary till Canaan heaves in sight.

'Tis thus you have his history through life from day to day,
Religion is no mystery, with him it's a beaten way;
And when upon his pillow, he shall lie down to die,
In hope he still rejoices, for he knows his God is nigh.
And when life's lamp is flickering, his soul on wings of love,
Will fly away to glory, there to reign with Christ above.

Then is his spirit happy, for he's gained the holy land,
With a crown of glory on his head and a palm within his hand,
With saints, and priests, and prophets, he'll sweep the golden
lyre,

And chant loud hallelujahs with all the heavenly choir.
He's happy in religion, his joy will be complete;
With angels when he's bowing at his glorious Saviour's feet.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

SHALL A YOUNG MAN ENGAGE IN FARMING? — We say yes. He should for many reasons. Some must be farmers and producers. There are too many non-producers now. Farming is a healthful pursuit. It is a pleasant one, with few exceptions. It tends to long life. It brings one in direct contact with the works of nature. The earth, vegetation, the air, the clouds are constantly about him, or in view. He can study nature in all her changing moods. He is almost sure of a living, and has a good chance, provided he has sufficient capital, to secure a comfortable fortune. We believe there is no business that pays better on the amount of capital invested. Many think that those that are not fit for business will do for farmers, and if they have not capital sufficient to give them a good start in trade they had better go, to farming. This is all wrong. Talent can be used to good advantage on the farms as well as in the counting room; capital can also be profitably employed there, and it is a fact that too many farmers lack that important element, and so have to plod on for years, just keeping soul and body together, when if they had greater means that they could employ, they would be able to lay up money. Let young men who are looking about to see what they had better do for a living, remember the advantages of a farmer's life and the uncertainties of mercantile business; that nine tenths of all the business men in the large cities fail sometime during their business life, and many die poor, leaving families, possibly, to struggle on in want. Such a thing rarely happens to the farmer, however small his means. If one object of the young man be to make himself useful in the community, then he will stand a much better chance of making his influence felt in a rural neighborhood than in the crowded city, where he might find and be obliged to compete with those greatly his superiors. We grant that in farming there is no chance to gain riches suddenly, and it is well there is not, and it would be far better if there was not in any direction, for the desire to become rich at a single stroke, has ruined thousands, while sudden riches have really benefited few. We wish we could speak to the thousands of young men now on farms in New England, but who are looking forward to the time when they will be old enough to leave the old homestead to seek their fortunes in the crowded marts of trade. It is a sad sight to see thousands of old farm-houses going to decay because the occupant is too old to carry on the farm and keep the buildings in repair, while the sons, and the daughters too, in many cases, have gone away never to return to keep the farm. Many farms are going back to a state of nature, growing up to wood for the want of care. Young men, ponder well before you decide to throw away a certainty on the farm for an uncertainty in trade.

A TON OF HAY BY MEASURE. — It is a matter of considerable dispute how much hay in the mow ought to be allowed as a ton in weight. Some assert that a cube of ten feet; while others place it as low as six feet square, and three feet wide, or only 892 cubic feet. Now both of these cannot be right, neither can any measure be fixed upon to hold good under all circumstances. Hay at the bottom of the mow will be more solid than at the surface, and the whole will be very much affected by the quantity of grain put on top of it (if any), and the depth of the hay. But having occasion to sell a ton in my barn, to be sure of the quantity for future reference, I measured off a space of eight feet square on one corner of the mow, and cut down seven feet deep, and found the hay removed weighed 2,020 pounds, thus making 448 cubic feet, a good measure for a ton of hay; it was taken from the surface, upon which 200 bundles of good oats had been stored. The hay was twelve feet deep.

We cut the above from one of our exchanges, and will add something from our own experience, thinking it may be a help to some who may want to buy or sell hay by measure or estimate, rather than be at the trouble and expense of weighing it. We remember once selling a lot of fine English hay at auction by the ton, but afterwards concluded to let it go by measure as there were no scales near. It was at the very bottom of what had been a large mow, and was pressed down just as hard as possible without screwing it. We allowed only four hundred cubic feet to a ton, the smallest allowance we had ever known made, and yet when weighed, as we found out afterwards it was, it more than held out a ton to the four hundred feet. In other cases, with coarse English hay near the top of a mow, we have allowed as high as six hundred and fifty cubic feet, but when hay is properly packed the average of a large mow will be five hundred to five hundred and fifty cubic feet for a ton. Meadow hay does not weigh so heavy as English, and will require on an average six hundred to six hundred and fifty feet to a ton. Some good judges claim seven hundred feet.

FEDDING WHOLE GRAIN. — It is an expensive system of management to feed whole grain to any kind of animals. All kinds of cereal grains are provided with a tough hull or skin, which the digestive organs of most animals will not dissolve; consequently, if the skin is not broken before the grain enters the stomach, the kernels will usually pass off with the droppings, without affording the animal any more nourishment than fragments of wood of equal size.

We fully agree with the above remarks. We have seen many a time large quantities of grain, and especially oats, that have passed through the animal whole. Horses will not grind the whole grain sufficiently fine to get the full benefit of it. Horned cattle will do no better, and though many advise the feeding of whole corn to pigs, yet we regard it as a waste to do so. We would recommend the grinding of all grain for the animals we have named. Not ground too fine,

but at least crushed. For horses, oats and corn ground coarsely together are an excellent feed.

Corn and cobs together are in some respects better for the animals than fine meal. Let the farmer who would get the most benefit from the grain he feeds, consider this subject, and act according to his judgment and the best light he can get.

The Righteous Dead.

Mrs. DELIA L. DWIGHT, wife of Rev. Mosely Dwight, of the New England Conference, died suddenly at her home in Chelsea, Dec. 10, 1868.

Sister Dwight was born at Springfield, Mass., Dec. 8, 1815, and was the daughter of Dyer and Lydia Allen, who were members of the Protestant Episcopal Church. She was converted, during an extensive revival, in the fall and winter of 1832-3, at Springfield, in connection with the Asbury Chapel Society, during the pastorate of Bro. Dwight, and soon after joined the M. E. Church on probation.

She was married June 14, 1835, and for more than thirty years was the devoted and useful wife of an itinerant minister. The appointments received by her husband, after their marriage, were Williamsdale, Ct., Groveland, Taunton, Nantucket, Chicopee, Williamsburg, Northampton, Chelsea, Hanover Street, Boston, Watertown, Springfield, Union Street, Oxford, Newburyport, Liberty Street, Marblehead, Marlborough, Dedham, South Danvers, Swampscott, Winthrop, Mendon. In the spring of 1860, the family removed to Chelsea, where they have since resided.

Sister Dwight was a woman of quiet, unobtrusive ways, and yet exercising, wherever she went, a wide-extending and powerful influence for good. She loved the doctrines and discipline of the Methodist Church, and always took a peculiar interest in the distinctive doctrine of Christian Perfection. The Bible, and books on this theme, were her constant delight. All who knew her, beheld in her daily life a beautiful manifestation of the most excellent traits of character. There was an unusual degree of kindness, unselfishness, devotion to her family, and great tenderness of affection, combined with a confiding, childlike trust in her kindred and intimate friends. At the same time she was conscientious to a high degree, while there was an ever-abounding charity. She lived not for herself alone, but for her family and the Church; and when, in an unexpected hour, the hand of Death was laid upon her, it found her busy in caring for her sick husband, to whom were given her latest labors of affection.

Though her disease was such that she left no word of testimony in her dying hour, yet her faithful Christian life is the best evidence that she has gone to be with her Lord, whom she loved so well. Her husband, two sons, a daughter and daughter-in-law, and grandchild, survive to mourn her loss.

W. F. M.

Mrs. RACHEL WRIGHT, widow of the late Samuel Wright, Senior, died in Warren, N. H., Oct. 25, aged 82.

Sister Wright was converted in early life, and united with the people known as "Six-Principled Baptists." Upon removing to Warren, where there was no Society of this persuasion, their Arminian views led Mr. and Mrs. Wright to the Methodist Church, of which they continued members until death. The piety of Sister W. was never demonstrative. Few knew the experiences through which she passed; but the power of grace was manifested in a godly life of more than threescore years. To her own soul religion gave strength for the cares and toils incident to the rearing of a large family, comfort in the sorrows of bereavement and the infirmities of age, and a bright hope of immortality. Some forty-eight hours previous to her death, she repeated the whole hymn (the 453d), beginning, —

"I know that my Redeemer lives,
And ever prays for me;
A token of his love he gives,
A pledge of liberty."

In the enjoyment of such consolations, she sweetly slept in Jesus.

J. H. J.

Sister MARY ELIZABETH BRICKETT, daughter of Mr. David Brickett, of Auburn, N. H., left us for the Church triumphant, Nov. 13, aged 22 years. At 15 years of age she voluntarily arose in the public congregation, on the Sabbath day, and professed a determination to seek the Lord, and requested the prayers of Christians. She soon found peace; and her record is that of a faithful, spiritual, practical Christian. Her last sickness was protracted, and toward the close, very distressing. Her end was peace. Her parents mourn the loss of an only child, the Church a highly prized member, and the Sabbath-school a loved and valuable teacher.

Chester, N. H.

A. FOLSON.

Died in Stoughton, Oct. 13, of dropsy of the heart, Mrs. CAROLINE STONE, aged 63 years, 11 months. Sister Stone gave her early life to the service of Christ, lived an exemplary Christian, and died in the triumph of faith.

Died in Canton, Dec. 31, Mrs. MARY M. BAKER, aged 60 years. We were called to visit this sister more than a year ago, when she was thought to be near her end. While holding a religious service in an adjoining room, she was greatly blessed, and spoke from her bed of the joy that filled her soul. Her greatest desire was to see her children converted. Her suffering life was strangely lengthened out, under the working of an internal cancer, for more than a year; and as she closed her eyes in holy rest, her children entered upon the work of seeking and serving the Lord, to meet her in the "better land."

Mrs. REMECIA GAY died in Stoughton, Jan. 5, aged 88. Sister Gay was the founder of Stoughton Methodist in 1812 or 1813. She was a member of the Unitarian Church; but conscious that she was unwaved, she called upon her pastor for spiritual counsel. Failing to get satisfaction, she soon after invited a Methodist preacher to preach at her house, from which time she became an earnest advocate of evangelical religion, going from house to house, persuading the people to repent.

A. W. PAIGE.

Died in Dover, N. H., on the 12th of November, 1868, at his residence, Mr. WILLIAM MORRILL, aged 74 years, 6 months. For the last quarter of a century, Bro. Morrill has sustained his official relation to the Church with marked equanimity and consistency. He has always been a safe counsellor, and an unwavering friend to the Church. He died a Christian man, and his influence is still with us. On the occasion of his funeral the church was closed, and the Society, in large numbers, attended his burial. An appropriate sermon was preached on his death by the pastor; and all felt that a good man had peacefully closed a long and exemplary life.

R. S. STURGE.

The Secular World.

REVIEW OF THE WEEK.

Several important matters have been discussed in the United States Congress the past week, among others, the Internal Revenue Bill, in the House of Representatives, and in the Senate the amendment to reduce the salaries of the Judges and arbitrators appointed under the slave trade treaty, which however, was finally rejected. Mr. Sumner introduced a bill relating to the telegraphic communication between the United States and foreign countries, and Mr. Wilson, a bill for the reduction of the infantry force of the army. There was a hearing before the House post-office committee on the postal telegraph system. — A movement is made to annex St. Domingo to the United States. A resolution of Mr. Orth looking to that end was laid on the table in the United States House of Representatives.

—The Inauguration Ball will be held in the new wing of the Treasury building. — A Legislative Committee have reported in the matter of the alleged financial irregularities of Governor Bullock, of Georgia, that he has acted with strict integrity. They say that the whole question rests upon his discretion, and their investigations in this respect will be continued. — Hon. Joseph Howe was sworn into office, on the 30th ult., as President of the Privy Council of the New Dominion. The British Government are determined to bear no more on the subject. Nova Scotia must accept her destiny, and in spite of her modesty, she must be great. — It is the intention of the Papal Nuncio to withdraw from Madrid, on account of the insults he has received from the Spanish Government. — Russia counsel Greece to sign the protocol of the Paris Conference. — The representative of the French Government at the island of Hayti has declared the blockade of the Haytian ports ineffectual, and compelled the release of two captured blockade-runners on this ground. President Salnave's fortune seems to be brightening somewhat. — A terrible disaster occurred in Danbury, Ct., on the 31st ult. At about 7 o'clock, in the evening, the upper dam which supplies the borough with water gave way, letting down the water with such force as to carry the lower dam, also. The water of the two dams thus let loose formed an irresistible force, and carried away all before it. Flint's dam, which was carried away by a flood last summer, was again destroyed. The upper Main Street bridge was carried away; also, the Balmforth Avenue and White Street bridges, while the Patch Street bridge, and the one at Loeb, Hoyt & Co.'s shop are rendered almost impassable. Houses and small buildings were carried down stream, and destroyed. Immense cakes of ice, with rocks, trees, etc., were carried a great distance. A house in the north end of the town, occupied by the family of Mr. A. C. Clark, was carried away, with the inmates. A man, his wife, and a boy, were all drowned. The wife and the child were found in the stream near Myrtle Avenue, and the husband was picked up near Peck's Ditch. At the latter place the body of a Miss Humphrey was found; and near at hand the bodies of Mrs. Husted and Mrs. Charles Anderson's mother were recovered. Fifteen bodies were lost by drowning, and the intense cold. Eleven bodies have been found, and four persons are missing. Three men were standing on one of the bridges, watching the water as it rushed down; but before they could reach the shore, the bridge upon which they were standing was carried away, and they were all drowned. A lady, becoming terrified at the frenzied, was drowned by imprudently attempting to leave her house, while it was surrounded with water and huge cakes of ice. — We have had considerable snow, the past week. On Wednesday, the 3d, the storm extended over a large area of country, and was most severe at the North, travel being interrupted in Montreal, Augusta, Me., and Northern New York. — General Grant was in New York, last week, where at Niblo's he witnessed the performance of "Forty Thieves." He needs not have left Washington to see thieves, although they are pretty numerous and bold in New York. — The women of Jefferson City are clamorous for suffrage. — Of the 1779 prisoners in the Toronto jail, last year, 540 were females, chiefly for being drunk and disorderly. — The printers of New York have been successful in their late strike. The sailors have failed. — The International Hotel, St. Paul, Minn., was destroyed by fire on the 3d. — The Central Pacific Railway is completed five hundred and ten miles east of Sacramento. — Affairs are still unsettled in Spain. Bands of Carlists have made their appearance in Catalonia; and the Madrid press, fearing civil war, are urging government to take active measures to suppress reactionary movements. — The Greek ministers have refused to agree to the signing of the protocol of the Paris Conference, and have tendered their resignation to the king.

WORDS FROM WASHINGTON.

THE CONSTITUTIONAL AMENDMENT

Which passed the House last Saturday, is now pending in the Senate. Debate to-day was opened by a speech of remarkable eloquence and power from Senator Ferry. It is some time since your neighbor State was so admirably represented in the U. S. Senate.

Gen. Ferry has a face and figure which look at once strike a stranger. He looks what he is, scholarly, cultured, and withal possessed of more than ordinary intellectual powers, and a refined and benevolent nature. Not in good health, the result probably of army experiences, the Senator speaks but seldom, and then always with remarkable force, fluency, and clearness. At the present he is urgent in the conviction that the time has arrived for a full settlement of the suffrage question, and he desires, both as a measure of justice and expediency, that the disqualified and disfranchised Rebels shall be relieved, as well as the colored citizens made secure in their rights. To my mind it appears that the Senator must be gravely mistaken in considering it either just or politic, at this time, to destroy all State disfranchisement, and thus put into the hands of disloyal public men, the States of Missouri, Arkansas, West Virginia, Louisiana, Tennessee, Georgia, Virginia and Texas. Those with Maryland, Delaware, Kentucky, Oregon, and New Jersey, would give the worst elements of the Democratic party, control of at least thirteen and probably more States.

The feeling in the Senate seems to lean toward a more positive and restrictive amendment, than the one adopted by the House. That simply forbids a State from restrictions of the franchise on account of "race, color, or previous condition of servitude." It does not

include the right to hold office even. Of course all the perplexing local inequalities in the rights of citizens as to residence, &c., remain untouched, and if any State wants to make a restrictive provision that a voter must be seized in his own person of real property to a certain amount, or adopts an educational or residential qualification, it has the right to do so, under this proposed amendment. The Senate will amend so as to prevent restriction of office holding, on account of race or color. Some doubt exists with many as to the passage of the article, but I cannot see that it will fail.

CABINET RUMORS.

It is believed very generally that Mr. Wade will be Secretary of Interior, under Gen. Grant; and I think the opinion prevalent among those most capable of "guessing" correctly, that Gov. Boutwell will have the Treasury, is a correct one. **KOSMOS.**

The importance of a single vote we have often heard illustrated by the following statement: One vote, in several instances, decided the declaration of war of 1812, with Great Britain. Two neighbors, having adjoining farms in Rhode Island, got into a dispute about the depredations of a pig belonging to one of them. They went to law about it, and on the day a United States senator was to be elected by the legislature they were obliged to attend court. One of them was a member of the assembly, a Hartford Conventionist and opposed to the war. His vote would have elected an anti-war senator, but in consequence of his absence a war man was chosen, and war was declared by one majority in the U. S. Senate. It is further related that this member of the legislature was himself elected by one vote.

Acknowledgments.

The Church on Maryland Ridge desire to tender their very sincere thanks to George Hobbs, Esq., of Wells, for his liberal donation of \$50.00 towards the extinction of the debt on their Parsonage, and for promise of future support.

Rev. Joseph Marsh, of Foxcroft, Me., gratefully acknowledges valuable and substantial donations from his people.

Rev. W. F. Lacount, of Dudley, acknowledges the receipt of \$20 from his people.

Rev. G. L. Westgate acknowledges \$175.00, a gift from the people of Phoenix, R. I.

Rev. B. W. Harlow, of Putney, Vt., would acknowledge the receipt of a beautiful silver tea service, of six pieces, and an elegant silver cester.

Rev. A. S. Townsend thanks the friends in Eastport for their gift of \$18.47.

Rev. B. K. Bosworth and wife received from friends of Foxcroft, in money and other valuables, \$75.00.

Rev. J. L. Hanford, of Centenary Church, South Boston, gratefully acknowledges the receipt of an elegant silver tea-set, from the people of his charge.

Rev. A. Hatch, of Scarborough, acknowledges Christmas presents to the amount of \$40.00, from the Society and kind friends who have remembered him in his afflictions.

The M. E. Church in Kittery, Me., would gratefully acknowledge the reception of a very fine communion service, the gift of Mrs. — Green, of Chelsea. Also, the gift of a new Pronouncing Bible, for the pulpit of the new church, by Mrs. Sarah C. Metcalf, of Kittery.

Business Letters received Feb. 4.

B. S. Aray, H. B. Abbott, J. Allen, G. W. T. Allen, T. P. Adams, Z. Abbott, S. E. Ayres, H. B. Abbott, C. W. Blackman, L. F. Beath, J. Brackett, Wm. L. Brown, H. H. Benson, Geo. Boyles, G. W. Brewster, D. Babcock, J. D. Butler, J. S. Burgess, A. L. Burby, J. Bosworth, A. N. Bodfish, E. Bullingham, F. Buntie, J. L. Backer, B. B. Byne, W. H. Bartlett, J. S. Barrows, S. F. Bentley, Geo. Brown.

S. B. Chase, Rev. A. Caldwell, E. P. Crafts, L. A. Clark, S. F. Chester, P. Craston, E. Crouch, M. W. Carter, J. Candlish, C. C. Clark, L. P. Cushman, G. W. Chesbrough, J. T. Cobb, L. L. Coulburn, S. Cheney, A. Church, W. W. Colburn, A. Cook.

M. Dwight, W. F. Davis, L. R. Dunn, Wm. M. Davis, A. D. Davis, S. Dixon, S. F. B. Dinmore, J. Dutton, G. F. Eaton, F. B. Ellis, Geo. N. Evans, G. F. Elliott, O. R. Edwards, A. S. Edgerly.

W. F. Freeman, A. B. Farmington, D. K. Frohock, B. Freeman, H. F. Forest.

N. D. George, H. W. Gardner, E. A. Graham, H. C. Glover, S. W. Greene, J. F. German, H. A. Goodman, Geo. F. Gaines.

E. E. Horsey, J. F. Haynes, J. G. Halcorn, B. R. Harrington, Saml. Hoyt, J. F. Hutchings, Chas. E. Hall, L. Howard, A. C. Hardy, T. M. House, A. Hatch, C. N. Hocking.

D. J. Jones, J. H. James, Wm. T. Jewell.

A. W. Kingsley, Elijah Kimball, Sarah Kingman, D. C. Knowles, S. Wm. Kellogg, C. H. King, E. J. Knox, C. A. King, J. D. King, J. O. Knowles, W. T. Kimball.

A. S. Ladd, J. S. Little, S. Leader, James Lapham, Z. A. Mudge, A. C. Munroe, C. C. Mason, Tho. Marble, J. H. Mansfield, J. N. Marsh, E. Marble, F. H. Marley, C. A. Merrill.

J. Nye, S. Norris, F. E. Newhall.

W. B. Osgood.

J. B. Perry, Dr. J. S. Prettymann, L. W. Prescott, E. L. Peleher, N. F. Philbrook, A. V. Pottle, J. A. Paine, R. Pepper, Jr., C. A. Plummer, R. Parsons, S. W. Patnam, A. Peabody.

S. Quimby, S. E. Quimby.

John Rice, S. J. Robinson, J. S. Rice.

Rev. T. Scott, A. V. Stone, W. Stetson, R. W. Sanford, C. Scott, S. B. Smith, J. Scott, A. Sawyer, J. A. Steele, M. H. Stevens, L. Springer, O. H. Stevens, L. O. Stevens, J. F. Sheffield, J. A. Steele, Wm. A. Smith, J. K. Telf, D. M. True, C. H. Titus, C. W. Tatum, F. F. Tompkins, E. B. Thorndike, A. Thurston, E. N. Tilton, H. S. Tarbell, E. A. Titus, H. C. Tilton.

F. Upham.

W. Winchester, J. Wagner, A. A. Wright, H. Ward, H. G. Williams, Geo. Whitaker, Geo. G. Windsor, H. B. Wardwell, Geo. F. Willis, J. J. Woodbury, C. Wyman, E. P. Whitmore, J. K. Weston, F. R. Wade, W. N. White.

Methodist Book Depository.

Letters Received from Feb. 1 to Feb. 6.

H. H. Arnold.
C. H. Brown, S. F. Barrett, C. Bishop, G. R. Bent, J. G. Brown.
S. F. Converse, P. H. Carpenter, A. Cuthbert, A. Cook, J. A. Crobbin, N. Chapman, C. C. Clark, J. Cooper, H. K. Cobb, W. H. Crawford, O. H. Call.
W. Dwight, A. S. Drew.
H. Eastman.
W. B. Fenaison, J. Frankland, B. Freeman, J. D. Flint, H. F. Forrest, M. M. Foster.
J. T. Gray.
Z. S. Haynes, C. D. Hills, J. F. Hutchins, J. F. Higgins, A. O. Hamilton, Hitchcock & Walden.
G. E. Johnson.
H. C. Lang.
D. W. Matteson, C. W. Millen, J. H. Mansfield, C. A. Merritt.
G. C. Noyes, M. W. Newbert, C. Nason, W. E. Niles.
H. H. Oles.
S. W. Perry, J. B. Perrin, L. W. Prescott.
S. J. Robinson, E. J. Rogers, C. G. Robbins.
J. A. Steele, A. F. Smith, W. Straw, O. W. Scott.
D. F. Thompson, J. Thurston, Z. R. W. Tilton.
W. Wight, F. O. Woods, W. T. Worth, C. W. Wilder, Geo. Williams.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

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Jan. 21. 50 1/4. 155

The American Popular Life Insurance Co., of New York, have declared a dividend of 7%, free of Government Tax, to stockholders, payable after Jan. 28, 1893.

The affairs of the Company are in a very prosperous condition, and indicate health and vigor in its operations. The stockholders have applied for authority of the Legislature of New York to increase their capital to \$500,000.

Marriages.

In Stoneham, Jan. 3, by Rev. M. M. Parkhurst, Chas. E. Nerves to Miss L. Sanders, all of Stoneham.

In Milbury, Jan. 6, at the residence of Des. Horace Armaly, by Rev. Stacy Fowler, Aaron F. Greene, of Worcester, to Mary A. Kitchen, of Milbury.

In Leichertown, Jan. 1, by Rev. C. H. Vinton, Ira Currie, of Enfield, to Josephine M. Haskell, of Leichertown; also, by the same, Jan. 19, Franklin W. Hitchcock, of East Hampton, to Loretta Hannum, of Leichertown.

In Uncasville, Ct., Jan. 18, by Rev. E. B. Bradford, Charles A. House, of Manchester, Ct., to Nettie F., eldest daughter of the officiating clergyman.

In Westbrook, Me., Dec. 14, at the residence of the bride's father, by Rev. J. O. Thompson, T. O. Hargrave, of Rockport, to Mrs. Jane L. C. Hudson, daughter of W. W. Cobb, Esq.

In East Cambridge, Jan. 1, by Rev. Mr. Collyer, George Downing to Miss Nancy A. Calvey, both of Cambridge.

In Winthrop, Jan. 5, by Rev. H. C. Dunham, Alexander Hagerston to Miss Louisa A. Tewksbury, both of Winthrop.

In Medford, Jan. 5, by Rev. Daniel Walt, Mr. Joseph S. Randall, of Mattapoisett, to Mrs. Melinda L. Nye, of Medford.

In East Falmouth, Jan. 2, by Rev. F. Sears, Ephraim D. Baker, of Falmouth, to Miss Georgiana Mother, of New Bedford.

In East Hampton, by Rev. Chas. T. Johnson, Sept. 29, Rev. William Bryant, of Chicopee, formerly of England, to Mrs. Ann M. Willard, of Ashburnham.

In Springfield, Jan. 5, by Rev. J. Scott, Wellington D. Stevens to Jennie E. eldest daughter of Chas. Bigelow, Esq., of Springfield.

In Douglas, Jan. 8, by Rev. W. Silverthorn, Hiram Smith Salisbury, of Burrillville, R. I., to Miss Harriet Jane Humes, of Douglas.

In Wales, Jan. 1, by Rev. G. Hawes, William B. Fay, of North Brookfield, to Miss Sabra A. Hawes, of Wales.

In South Truro, Jan. 12, by Rev. B. L. Sawyer, Heskiah R. Cobb to Miss Mary M. Leonard, both of South Truro.

In Provincetown, Dec. 12, by Rev. C. S. Maccreading, Robert C. Adams to Miss Mary Burdett, both of P.; Dec. 24, Lyman H. Richards to Miss Marjorie F. Lewis, both of P.; Jan. 3, William Hammond, of Portsmouth, N. H., to Miss Mary E. Ryder, of P.; Jan. 7, John McKenzie to Miss Flora McKenzie, both of P.

In Hallowell, Dec. 19, by Rev. E. S. Best, George W. Hallowell to Miss Susan Brown, both of West Medway; Dec. 24, Edward B. Bugbee, of Holliston, to Miss Mattie E. Wheeler, of Fitchburg; Dec. 29, Isaac A. Hayes, of Mechanic Falls, Me., to Miss Emma F. Farnum, of Upper Gloucester, Me.; Jan. 4, Charles F. Batcher, of Montserrat, to Miss Martha A. Brigham, of Holliston; Jan. 12, Edward F. Pierce, of Bristol, R. I., to Miss Lucinda Fogg, of Holliston.

In Winhall, Vt., Dec. 31, by Rev. Geo. Johnson, Charles H. Stratton, of Westminister, Vt., to Miss Lucy M. Phillips, of Winhall.

In Barre, Vt., Oct. 18, by Rev. G. H. Dickford, Edward B. Varney, of Barre, to Miss Juliette Church, of Coventry. At the M. E. Parsonage, by the same, Oct. 28, Charles E. Cline, of Barton, to Miss Flora W.

Farr, of Glover. At the same time and place, Joseph Le Clair, Miss Mary Belleville, both of Barton. At the M. E. Parsonage, Nov. 4, James Russell, of Barton, to Miss Sophronia A. Wells, of Albany. At the same place, Dec. 23, Theodore P. Skinner, of Albany, to Miss Harriet A. Metcalf, of Irasburgh. At the M. E. Church, on Christmas Eve, by the same, Allen S. Giffin, of Keene, N. H., to Miss Vira M. Lovejoy, of Landaff, N. H. At the M. E. Parsonage, Dec. 31, by the same, Frank C. Hunter, of Albany, to Miss Ellen M. Pierce, of Burke.

In Wilmot, N. H., at the Parsonage, Dec. 24, by Rev. H. Montgomery, Herbert F. Morgan to Miss Mira A. Andrews, both of New London, N. H. At Judge Woodbury's, Jan. 7, Ruel Whitcomb, of New London, N. H., to Miss Lucy A. Woodbury, of Wilmot, N. H.

In South Acworth, N. H., Jan. 8, by Rev. H. Dorr, Martin E. Gay, of Acworth, to Miss Ellen M. Collins, of Marlboro.

In Gorham, N. H., Nov. 19, by Rev. T. Gifford, Joseph L. Kelsey to Elnora E. Watson, both of Randolph, N. H. Also, Nov. 26, at the residence of T. E. Adams, Esq., Daniel B. Moser to Augusta J. Morse, both of Gorham.

In Millbury, Jan. 26, by Rev. E. S. Snow, Perlin J. Street, of Millbury, to Miss Maria Wescott, of Wilkesville.

In South Wareham, Jan. 22, by Rev. George Peirson, George Aldridge to Miss Sarah Jenny Leonard, both of West Wareham.

In Whitinsville, Jan. 21, by Rev. R. G. Adams, James Nicholson, of Providence, R. I., to Miss Mary Dabon Aldrich, of Northbridge, Mass.

At the Parsonage in Chalmers, Jan. 21, by Rev. J. C. Allen, George S. Mayhew, of Tibury, to Miss Cynthia E. Mayhew, of Chalmers.

In Gloucester, Dec. 12, by Rev. J. A. Hall, Henry C. Tucker to Miss Irene Butler, both of Gloucester.

In Leominster, Jan. 7, by Rev. C. L. McCurdy, Henry H. Davidson, of Sterling, to Miss Lizette M. Spaulding, of Townsend.

In Nantucket, Dec. 24, by Rev. Wm. H. Starr, Kimball H. Eldridge to Sarah J. Woodward; Dec. 31, Josiah Freeman to Amelia F. Jernegan; also, Benjamin F. Brown to Mary A. Pinkham, all of Nantucket.

In Hartford, Ct., Jan. 18, by Rev. S. F. Upham, William E. Hadley, of Boston, to Miss Annie E., youngest daughter of Norman Smith, Esq., of Hartford.

In East Woodstock, Ct., Dec. 8, by Rev. M. Hanson, Vernon E. Walker to Miss Calista E. Paine, both of Woodstock.

In Standish, Me., by Rev. E. Sanborn, Nov. 26, Edgar P. Dow to Miss Clara B. Mearns, both of Standish. By the same, Dec. 6, Lot B. Sanborn to Mrs. Olive Johnson, both of Standish.

In Dixmont, Me., Dec. 25, by Rev. W. B. Fenaison, Walter G. Smith to Miss Anna M. Powlesland, all of Dixmont.

At Kendall's Mills, Me., Dec. 8, by Rev. T. P. Adams, George E. Emery to Mrs. Caroline B. Wyman, both of Fairfield. Also, Jan. 6, Henry Winslow, of Winthrop, to Mrs. Mary G. Maxfield, of North Vassaboro.

In Bangor, Me., Jan. 8, by Rev. J. B. Gould, John W. Green to Larina E. Allen, both of Fitchburg, Mass.

In West Waterville, Me., Nov. 25, by Rev. T. Hill, Charles M. Perry to Minniea Billington.

In Goodwin's Mills, Me., Dec. 31, by Rev. C. W. Blackman, Horatio M. Chaves to Miss Lydia A. Dow, both of Dayton.

In Pembroke, Me., by Rev. Joseph H. Basile, Nov. 22, William P. Hunt, of Digby, N. S., to Miss Susy E. Pettigill, of Pembroke, Me.; Dec. 26, Ambrose L. Oushley to Miss Mary A. Smith, both of Pembroke, Me.; Jan. 2, Levi P. Browne, 2d, to Miss Ann R. Lincoln, both of Ferry, Me.

In Temple, Me., by Rev. J. F. Wellman, James L. Wood, of Temple to Mrs. Mary A. Savage, of Winthrop.

In Rockport, Me., Dec. 8, by Rev. Wm. L. Brown, Samuel F. Whitten, of Westport, to Miss Clara M. Thayer, of R.

In Camden, Me., Dec. 24, by Rev. Wm. L. Brown, Alfred F. Willey to Miss Louisa U. Jewell, both of Stoneham, Mass.

In Rockport, Me., Dec. 30, by Rev. Wm. L. Brown, Wm. B. Jacobs to Miss Mary A. Wood, both of Rockport.

In Williamsburg, Me., Dec. 8, by Rev. H. P. Blood, Daniel C. Billings, of Brunswick, Me., to Miss H. Jane Prescott, of Williamsburg, Me.

In Foxcroft, Me., Jan. 1, by Rev. W. W. Marsh, Johnson Dyer to Miss Lucretia A. Willard, both of Foxcroft; Jan. 6, by the same, Lemuel F. Dinmore, of Brooklyn, N. Y., to Mrs. Boudie T. Gray, of Foxcroft, Me.; Jan. 10, by the same, James C. Ingham, of East Boston, to Miss Ella F. Sewall, of Foxcroft, Me.

In South Berwick, Me., Dec. 23, by Rev. O. W. Scott, Eben. N. Higley, of Great Falls, N. H., to Miss Hannah B. Morrison, of South Berwick, Me.

In West Gouldsboro, Me., Dec. 9, by Rev. S. L. Hanson, Alvin E. Rosebrook, of Waterdown, Mass., to Mrs. Mary E. Rosebrook, of West Gouldsboro, Me.

In Vassaboro, Me., Nov. 1, by Rev. Charles A. Plummer, Charles E. Kew to Miss Della C. Burgess, both of V.; also, Albert R. Langle, of Lawrence, Mass., to Miss Fannie M. Wilkins, of V.; Dec. 19, W. A. Trask to Miss Mary A. Phillips, both of V.; Dec. 25, William A. Austin, to Miss Helen F. Clark, both of V.; Dec. 25, in the M. E. Church, Henry A. Austin, of Pownal, to Miss Mary J. Reynolds, of Winslow; Jan. 10, Rodney Heywood, of Winslow, to Jennie Batechelder, of V.

In Sandwich, N. H., by Rev. M. T. Cilley, Allen N. Smith to Miss Mary E. Kimball, both of S.

In Portland, Me., Jan. 6, by Rev. A. W. Pottle, Cornelius B. Ross to Miss Martha J. Leighton, both of Westbrook.

In South Newmarket, N. H., Nov. 26, by Rev. J. A. Steele, James A. Johnson, of Epping, to Miss Mary J. Wiggins, of South Newmarket.

In Epping, N. H., Jan. 17, by Rev. J. A. Steele, John Lord to Miss Sarah M. Radford, both of Epping.

In East Kingston, N. H., Jan. 20, by Rev. D. W. Deane, Edward A. Holmes, of Chelsea, Mass., to Miss Arana E. Sanborn, of East Kingston.

Deaths.

Rev. Albert Thurston, a local preacher in Union, died in holy triumph, Jan. 20, 1893. Bro. Thurston was a valuable citizen, a faithful Christian, and useful minister.

Died in Coleraine, Nov. 25, 1893, Louisa Cons. She died suddenly, but in peace.

Church Register.

HERALD CALENDAR.

Orient Ministerial Association, at Whiting, March 29.

POST-OFFICE ADDRESS.

Rev. R. Donkersley, Elizabeth, Jo Davies Co., Ill.

TO THE MEMBERS OF THE NEW ENGLAND CONFERENCE.—It has become necessary to change the place where our Conference will hold its next session. Arrangements have been duly made, as provided for in the Discipline, and the session will be held with the Worthen Street Society, Lowell, commencing March 24. Worcester, Jan. 30, 1893. D. DORCHESTER.

WORCESTER DISTRICT.—Through an oversight, either by myself or the printer, the recent notice in regard to the Benevolent Collections, was ambiguous. It should have read, "One dollar for each member, for Missions." Jan. 30, 1893. D. DORCHESTER.

